The Redemptorists

GEORGE STEBBING C.SS.R.

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IMPRIMI POTEST:
JOANNES BENNETT, C.SS.R.,
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CLAPHAM,
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BY GEORGE STEBBING, C.SS.R.

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THE REDEMPTORISTS

I

THE REDEMPTORIST LIFE

I

THE word *Redemptorist* is accepted by the authors of the chief English dictionaries as the name of the members of the Congregation of the Most Holy Redeemer. It is not the same as *Redemptionist*, which is applied by the same authorities to the members of the Order for the Redemption of Captives. But it has equivalents which are sometimes used in popular language. For example, in Italy the Redemptorists are commonly called *Liguorini*, thus receiving the name of their founder, somewhat as the Order of Preachers are called Dominicans, and the Friars Minor, Franciscans. The members of the Congregation are accustomed to sign after their name, C.SS.R., which identifies them as belonging to their Institute.

Redemptorists do not belong to a regular Order in the strict canonical sense of the term, and hence they are not monks or friars, nor are their houses monasteries, properly speaking. They are religious, though not with solemn vows, and their residences are religious houses. *Collegium* is the Latin term which designates them, but on account of the almost exclusively scholastic use of that word in English, it becomes somewhat of a misnomer when applied to a community of religious priests.

The original idea of the Founder, St Alphonsus Maria de' Liguori, was to gather together a body of priests who should

ST ALBERT'S COLLEGE

follow as closely as possible the life and example of the priest's great model—Jesus Christ our Lord; and who, for external development of that imitation, should devote themselves to the preaching of the Gospel to the poor, mindful of the testimony of their Redeemer: "Pauperes evangelizantur" ("The poor have the Gospel preached to them").

In the Holy Founder's mind, however, the scope and means of that apostolate were much more closely defined, and even limited. By way of preference, at least, the Saint and his companions were to go forth into rural districts, even the most remote, and there instruct and exhort the rustics who were deprived of the more abundant spiritual aid to be found in cities and towns. This was a preference rather than a limitation. But there were to be limitations too. Apostolic missions or set courses of religious instruction and preaching were to be the almost exclusive external work of the Congregation. It is true that it was always intended to work for the faithful in the churches belonging to the Institute, by preaching, administering the Sacraments, and other public services. But occupations which might draw off the fathers from the missions were formally set aside. Such were the government of seminaries or schools, the giving of Retreats to nuns, as well as all care of them, the holding of parishes, and the preaching of set courses of Lenten sermons. All these things are put on a level as beside the original scope.

It was intended that a Mission should be a complete renovation of the spiritual life of the place where it was given, and St Alphonsus spared no pains to secure that it should indeed become so. No one knew better than he that such a result must be above all a work of Divine Grace, but the missioner has to co-operate. And the plan formed by the zealous founder was eminently calculated to

do this. Those Eternal Truths which concern all men were to be the chief subject of their preaching. The dogmas of the Catholic Faith were supposed as accepted by all, though, alas! by too many neglected. The practice of the faithful was to be brought back into conformity with what they believed. The fathers were to go forth in sufficient numbers to hear the confessions of all, and they were not to depart until there had been time to satisfy all, and to leave the place thoroughly renewed and reconciled with the Christian law.

But there was no thought in St Alphonsus' mind that his fathers should lose sight of the places in which they had once given missions, and that is why he insisted on the importance of what he called Renewals. He urged that wherever it was possible they should return within four or five months to the places in which they had given missions, and there preach another course of exercises, which he called a Renewal of the Mission. The time employed was to be shorter, the number of missionaries less, and the sermons different. The aim was to be not so much the reaching of souls untouched by the mission, as solidifying the conversions brought about by means of the mission. It seems, from the wording of the Rule, as if it were contemplated that the fathers should return again and again in this way to the same place, inasmuch as it is laid down that, expressly to render this return easier, the houses are to be established in convenient situations, and not too far from the places where the fathers who dwell in them are accustomed to work.

There remains one other work of charity and zeal which did not appear to be foreign to the special aims of the Institute, and this was the throwing open of its doors to those desirous of making a Retreat in a religious house, shielded from the noise and distractions of the world. It

was for this purpose that St Alphonsus and the early fathers, his contemporaries, built on a scale that would enable them to accommodate in their houses, not only their own community, but a number of clergy and laity from outside who might come there to spend some time in seclusion and prayer. There were to be clergy Retreats, preached in common to the priests of one or more dioceses; there were to be public Retreats also, preached in similar fashion to the laity. (In Holland and Belgium several houses have been established to facilitate the giving of Retreats, especially to bodies of working men.) At other times single Retreatants, whether priests or laymen, were to be welcomed, that they might go through similar exercises alone. Those to be ordained were to be received, in order that they might be helped to prepare worthily for the dignity about to be conferred upon them. By fidelity in adhering to this ideal, untold good has been effected for those chosen souls in various Redemptorist houses all over Christendom. In Perth, Scotland, all the clergy of practically all the dioceses come in turn to make their "annual Retreat."

St Alphonsus had to lay the foundations of his Institute amid surroundings of almost impossible difficulty on account of the interference of the State and the anti-religious spirit of the age. Hence he had to frame his rules in such a way as to avoid, as far as he could, clashing with the prejudices of those in authority. This led to limitations being made by him which are scarcely understood by those living in a freer atmosphere. It seems undeniable that at first only those already priests were to be aggregated to the Congregation, except that there were always to be lay brothers. But the Chapter of 1743 decided to receive sub-deacons also, and in 1747 clerics who had no Orders at all were received as early as eighteen years of age with the prospect

of making their studies in the Congregation before ordination. The members were all to have their own patrimony, which was to be the title for their ordination, though they were not to have the use or the administration of it.

That they might not be a burden either to clergy or laity the missions and similar exercises were to be given " gratis " at the expense of the Institute, and hence, when the fathers came into any parish, they did not live with the priests, but in a hired lodging of their own, where they were waited on by one of the lay brothers whom they had brought with them.

It is obvious that on these lines the number of the members, as well as the extension of their work, however excellent, would be subject to considerable limitations. But it was left to circumstances to bring about a bolder flight, and thus to lead to developments far beyond the ken of those who gathered round the Holy Founder in the kingdom of Naples.

The outstanding event which may be looked on as the turning-point to a new condition of things was the reception into the Congregation of Clement Hofbauer and his friend Thaddeus Hubl in 1784. Here were two strangers whose homes were far removed from Italy and from Italian circumstances, and who were both of the working class, without patrimony or material resources. Both had made their way, so far, relying on the unfailing help of Divine Providence. It seems to have been understood by St Alphonsus, then still in this life, and by the Superiors who received the two pilgrims with the express intention that they should propagate the Institute abroad, that their work and their methods in the lands north of the Alps would have to be somewhat different from what had been customary in Italy. And so indeed it proved, perhaps even to a greater extent than the Italian fathers could have foreseen.

In 1785 St Clement[1] and his companion went forth to their great enterprise with all the breadth of outlook and the indifference to details of men carrying a message into an unknown land. They bore the unmistakable credentials of a commission from their own highest Superior, and they looked for guidance to the representative of the Holy See in the regions to which they came. It was the voice of the Nuncio which pointed out to them their field of labour in Warsaw, the capital of Poland.

Missions in the sense given to that term in Italy were impossible under the conditions prevailing in the Transalpine countries to which they now came, and as a result the fathers had to content themselves with preaching and hearing confessions, and in general labouring for the spiritual good of the faithful as occasion served. And the work was abundant. Though the Austrian Government and the Republican authorities of other parts of Germany would not authorise the giving of regular missions, the missionary spirit animated the fathers in all their work for souls. In the pulpit, in the confessional, and in their whole conduct the people could discern this, and flocked to such exercises as the circumstances allowed, so that without the name of mission many of the results of a mission were thus attained.

One side of the development since St Clement's day seems to be this. The support of the fathers of the Institute has been thrown in the main on the people, whether on missions or at home. The title of patrimony has been given up, the gates of the Congregation have been thrown open to many who had none, and hence a great broadening-out of the sphere of labours has been possible, and the results have been great in proportion.

Although it would be possible to find cases of missions

[1] Hofer's *Life of St Clement*.

given during the lifetime of St Clement in Germany and elsewhere, it was only with the entry of the Redemptorists into Belgium in 1831 that they were able to undertake regularly that succession of fully organised missions which had been never totally interrupted in Italy, and which they must always look upon as the primary occupation for their apostolic zeal. From that moment the Redemptorists have never looked back, and though there have been periods long and bitter, when not only missions, but their very corporate existence has become impossible now in one, and now in another of the countries of continental Europe, it would be true to say that on the whole the work of the home missions as given by the Congregation has been an ever-increasing quantity. Accidental modifications have had to be introduced in order to meet the needs and the customs of the different countries, but in substance the work goes on, reaping ever greater fruits of conversion, of sanctification, and of edification among the Catholic populations of Christendom.

Meanwhile, the introduction of the Institute into the United States of America about the same time as into Belgium paved the way to another development almost as great as that of the missions. But here, also, they were led not as they expected, but by the unforeseen trend of events and the guidance of Divine Providence. We know now that they went to America expecting to be employed in the evangelisation of the Red Indian tribes,[1] and, in fact, some of the first who went there put themselves to infinite trouble in order to undertake this work, but other imperious claims came in to divert them. They found swarms of Catholic immigrants from all the countries of Europe, but above all from Germany, and in number far exceeding any Red Indians whom they could reach,

[1] Chronicle of the American Province.

living without pastors or spiritual care, and in imminent danger of losing their Faith. They felt themselves bound to labour for these, and as their forces increased they were able to accomplish work of incalculable value in evangelising the immigrants, and thus saving them to the Church. Of course, parishes in the strict sense of the word did not exist, but the ordinary care of the faithful fell upon the Redemptorists, who gradually built up a set of German Catholic congregations which have proved to be amongst the most solid in America. Efforts have been made repeatedly to moderate the " quasi " parochial charge, or to found purely mission houses, but in vain. In fact, the position seems now pretty generally recognised that in countries such as America, where the clergy are supported directly by the faithful, and not by the Government as in the European countries where until lately Catholicism has been the established religion of the State, the choice lies between assuming pastoral charge of the faithful who frequent the church, or planting the houses where there are no faithful to serve. The competition between parochial and non-parochial churches in centres of population is under these circumstances productive of jealousy, disorder, and strife.

Inasmuch as the Rule originally approved does not contemplate the care of parishes, but looks to a frequented public church which is non-parochial, some difficulty arises. The General Chapter of 1921, while leaving the Rule as it stands, has assigned it to the Rector Major to decide what has to be done when the exigencies of our mission life, or the securing of a public working church would seem to require the acceptance of a parish as well. Roughly speaking, America and England are the only countries where hitherto this necessity has been recognised as at all general. On the other hand, some few examples may be

found in other lands, the chief of which is the Pontifical Church of St Joachim in Rome, which is parochial.

Alongside of this development has come another—namely, the giving of Retreats to nuns. In this case we are face to face with two outstanding facts, the one of which is the extraordinary increase of religious orders of women in nearly all the countries of Europe, as compared with Italy in the time of St Alphonsus; the other is the lack of clergy both willing and able to conduct the religious exercises of a Retreat for this multiplicity of devoted souls. Resting on these two facts, the General Chapters, using the powers conferred on these assemblies by the Rule, and approved by the Holy See, have given a General Dispensation to the Congregation in this matter, so that at the present time the preaching of such Retreats has come to be regarded as one of the normal forms of missionary activity for Redemptorist fathers.

There has been no extension of the original scope of the work in the direction of taking charge of seminaries or schools. It is true that all the provinces have what is called a Juvenate or Preparatory College to train boys for the novitiate when they offer themselves at too early an age to become novices. Such Institutions have become almost a necessity in order to provide a supply of subjects adequate to keep up the numbers. But, certainly, these are not colleges or schools in the ordinary sense of the term, as they do not accept pupils only for the purpose of giving them an education. None are accepted but those who hope eventually to become Redemptorists. Hence such Institutions cannot be considered as against the original Rule, and seem to have existed in some embryonic form almost from the beginning.

That St Alphonsus always had a strong attraction for foreign missions is beyond doubt, and, in fact, he seems

himself to have thought of issuing forth as a foreign missioner to South Africa. Furthermore, in his first draft of the Rule, it was required that the fathers should take a vow to go on missions to the heathen, should the Holy See demand it. But in the revision of the Rule made by the Roman censors, this provision was struck out as being unnecessary, the willingness of the fathers to undertake such missions at the command of the Pope being supposed as a matter of course. A foreign mission was proposed to the Holy Founder later on—namely, an expedition to the East. Yet it was not to the heathen, but to the Nestorian heretics inhabiting Mesopotamia. For reasons which have not wholly come to light the proposal never resulted in any actual work being done. But the mind of St Alphonsus is so clear on the subject that there is ample reason for the subsequent declaration of Redemptorist Superiors that missions both to the heathen and to heretics or non-Catholics are not outside the scope of the Congregation, but entirely in accordance with it. As a matter of fact, as time goes on, these missions tend to take an ever-increasing part in the sum total of the labours of the Institute. The most extensive and thoroughgoing of these missions to the heathen at the present time is the Prefecture Apostolic of Matadi in the Congo, which is being worked by the Belgian fathers. But others are following suit, and we may look forward to still further increase in the future.

The Apostolate of the Press, inaugurated we may say by the Holy Doctor St Alphonsus himself, continues to engage the attention of a considerable number of Redemptorist fathers. A large proportion of this is concerned with periodical literature of a religious type. But above and beyond this, nearly every province can count amongst its members, past and present, the authors of works of im-

portance in the literature of the Church. Here and there we find books written by Redemptorists on subjects of secular interest, but these are rather the exception than the rule.

Thus the sons of St Alphonsus would seem to keep ever in mind the bright example set by the Saint of never losing time, but, trying to fit themselves to be of use to the Kingdom of God in whatever circumstances their labours may be required, the Apostle's warning: "Labour as a good soldier of Christ Jesus," must be ever ringing in their ears. A Redemptorist's life is one of labour, some in one field, some in another, but all directed proximately or remotely to that evangelising and saving of souls for which their Institute was founded.

II

Although devotion to the absorbing work of the missions constitutes a career of constant and exhausting labour, the Holy Founder was too deeply versed in the ways of God not to know that the spiritual life must come first. In a picturesque "obiter dictum" attributed to him he summons his followers to be "Apostles abroad and Carthusians at home." Hence he drew up in the Rule a framework of daily life which would bring them face to face with the practice of the interior life at every turn. Three daily meditations, the double Examen of Conscience, Rosary and Visit to the Blessed Sacrament and Our Lady, besides the greater obligations towards the Mass and Divine Office, go far to fill up the day with exercises of piety in succession. Moreover, the intervals were to be passed in recollection, fostered by seclusion, silence, and ejaculatory prayer. The Redemptorist in his own home, if he keeps his Rule, cannot get away from the direct worship of God from morning to night.

But neither can he get away from his own brethren. The household forms a Community in the strictest sense of the word. That length of range or tether, once certain fundamental obligations are fulfilled, which is suitable to other forms of the religious life, is not meant for him. The common life, the common stock, the common table, the common recreation call for his attention, each in its own time and place. Even his vow of Poverty appeals to him more in its negation of anything special to himself, than in infliction of any notable privation. In his ranks there is no room for the hermit, and while the real Carthusian spends his day all alone with God in his solitary lodging, the Redemptorist has to meet his brethren, confer with them, help them, spare them, take share with them in nearly all the exercises of the order of the day. Hence anyone who has few social instincts, and wishes to go his own way without either the help or the hindrance which constantly consorting with others demands, is unlikely to find himself happy in a Redemptorist house.

To the three simple but perpetual Vows of Poverty, Chastity, and Obedience, the Redemptorist adds a vow and oath of Perseverance in the Congregation until death. The dispensation from these vows and oath can only be given by the Pope or the Superior General. The obligation of the vows is of course taken in conformity with the prescriptions of the Canon Law, but all dignities, such as the Episcopate, are explicitly renounced. Practically only the command of the Pope can impose the duty of accepting a bishopric upon anyone who has been professed as a Redemptorist. This was the way in which St Alphonsus himself was, in 1762, raised by the Pope to the episcopal see of St Agatha of the Goths.

The ideal number of the members of a community is twelve fathers and seven lay brothers, but the surroundings

of the different houses and their work are so various that the size of the household has to vary considerably. Nevertheless, the spirit of the community life is so strong that it is only with the greatest difficulty that foundations are accepted which do not allow of a considerable number inhabiting them. On the other hand, for individuals to stay long outside their own house, alone, whether for work or for convenience, is only permitted under the plea of some necessity. The almost infinite variety of scale on which the missionary labours are conducted may demand any strength of staff from the hundred fathers or more needed for a general mission in a large city, to the single missionary who can alone be occupied in the small village. But in any case, the staff should be adequate to the work.

Obedience includes that which is paid to the regulations laid down in the Rules and Constitutions, and that rendered to the various Superiors when in the sphere of authority entrusted to them they impose any commands on their subjects. Moreover, just as the pressure of the yoke of obedience is all the more constant, the more minute are the prescriptions of the Rule, so is the same thing true with regard to the guidance given by the living voice of authority. Both in the one respect and in the other the Redemptorist has ample opportunities to obey. It may be true to say that the average Redemptorist has not to face those great sacrifices to obedience which fall to the lot of the foreign missioner, or to the élite of certain other Institutes. But, on the other hand, it may perhaps be claimed that in the habitual reference of the countless occasions of daily life to the decision of his Superior's will, he has to deny self with a frequency that exceeds that of those who are left more to themselves in the religious life.

The testimony of those best qualified to pronounce an opinion is that the Holy Founder meant to place the

spirit of his Institute in the virtues of Humility and Simplicity of Heart. He put before his disciples in an especial way the model of our Redeemer, meek and lowly in his dealings with his flock, and exclaiming for their guidance: "Learn of me, because I am meek and humble of heart," as also that of his Apostle protesting: "For our glory is this, the testimony of our conscience that in simplicity of heart, and sincerity of God, and not in carnal wisdom, but in the grace of God, we have conversed in this world" (2 Cor. i 12). That these virtues are above all others necessary to the members of an Institute whose principal object it is to preach the Gospel to the poor is patent. Hence, St Alphonsus never tired in his letters and conferences of impressing their value on his sons. This spirit must give a tone to the obedience of the true Redemptorist, it must influence the expression of his charity towards his brethren, and it must impress its character upon his behaviour in treating with the faithful at large. It is true that the Constitutions exhort the members to labour without ceasing in the acquisition of knowledge, and pass all their lives among books, so as to become skilled in those branches of learning which shone so brightly in our Divine Redeemer, the Master of all. They remind us that an illiterate labourer, like an unarmed soldier, is useless to do the Church's work. Yet, to cultivate erudition *ex professo* is beside the scope of the Institute. The studies of its members should refer to their ministry in one way or another. The spirit of the Congregation warns them "not to mind high things, nor to be more wise than it behoveth to be wise, but to be wise unto sobriety and consenting to the humble" (Rom. xii 3). If for any reason this or that father should have to devote himself beyond the ordinary limits to literary and scientific pursuits, this must always be with the approbation of his Superiors,

who then hold that in his case the good of the whole Institute or of the Church is involved.

As to the devotions characteristic of the Institute, for most religious orders are marked by such, few acquainted with the history of St Alphonsus and his sons will doubt that the dominant note of devotion in the Congregation is that to the Blessed Sacrament and to the Blessed Virgin. Formal Visits to the Presence of our Lord in the Tabernacle have been fostered by the example and writings of St Alphonsus more perhaps than by any one single influence. The same attraction is revealed in the care taken by the Saint to inculcate the greatest decorum and even splendour in the celebration of the public services in the churches, in the attention paid to the Forty Hours' Exposition of the Blessed Sacrament, and in the help given to the pious reception of Holy Communion. On the other hand, he made himself the universal Apostle of devotion to most holy Mary, writing in her honour *The Glories of Mary*, preaching in her praise every Saturday, and directing that all the labours of the missioners should be put under her special protection. Every mission must be marked by a sermon on her intercession, every other sermon should contain some reference to her, and every opportunity should be used to show love for her by trying to enkindle that same love in the hearts of others.

It would be hard to find a saint more imbued with a childlike love for the Mysteries of our Lord's infancy than the Founder of the Redemptorists. Few, indeed, were more distinguished for their love to the sorrowful Passion of our Saviour. On that subject, he warns his brethren, they will more profitably meditate than on any other. Since his time, as it would be idle to deny, the devotion to the Sacred Heart has received a wonderful impetus through papal pronouncements and the preaching of

zealous priests, but it was no new form of piety to St Alphonsus, and his sons would be false to his example if they made little of it. Among the Patrons of the Congregation come St Joseph, St Michael, and especially all the Holy Apostles, whom the fathers have to look on as their exemplars and leaders in the life of missionary activity to which they are called. It is nourished on these solid devotions that the Redemptorists are to cultivate that interior spirit of piety which alone can give life and force to their exterior labours.

III

The Institute is governed by a Superior General, who also bears the traditional title of Rector Major. He is elected for life by a General Chapter convoked for this purpose, and resides in Rome. To aid him in the government of the Congregation there are six Consultors General, also elected by the same Chapter which chooses the Rector Major. They remain in office as long as the Rector Major remains in his, but if one should die or resign, a new Consultor is co-opted to take his place. At the same time a Procurator General is elected, whose duty it is to manage the temporal affairs of the Congregation, and to act as its agent in dealing with the Holy See. Forming part of the General's Curia are a certain number of other fathers to fill the offices of Secretary, Archivist, and such like. For the interval between the death of one Rector Major and the election of another, the government is in the hands of a Vicar General designated in writing by the late General before his death.

The Congregation is divided into Provinces, of which, at the present time, there are about twenty. Each of these is presided over by a Provincial. The Provincials are appointed by the Rector Major for a period of three years,

and are assisted in their office by two Provincial Consultors named in the same way. A Provincial Procurator is chosen to administer the temporal affairs of the Province, in the same way as the Procurator General does those of the whole Institute. Most of the Provinces have attached to them one or more external missions of sufficient importance to be called Vice-Provinces. These are under the care of a Vice-Provincial for each, aided by two Consultors, and exercising his office in due subjection to the Provincial of the Province on which his mission is dependent.

The head of each fully established house is called the Rector. He also is assisted by two Consultors and an Admonitor. All these officials are nominated by the Rector Major for a period of three years, called a Triennium. But the Rectors at the end of their three years' term of office are eligible for another term of the same length, but not for a third, according to the prescriptions of the Codex of the Canon Law, unless a dispensation be obtained from the Holy See. The same is the method of appointment for the fathers who are made Prefects of Students, Masters of Novices, and Directors of the Juvenate, as well as for the Lectors, or Professors, in the House of Studies; but in their case there is no canonical difficulty in their being re-appointed again and again.

It devolves on the Rector to choose one of the fathers of his community and make him Minister. His duty is to manage the temporal affairs of the house, and to govern it in the absence of the Rector. In like manner the Rector, having heard what his Consultors have to say, appoints the minor officials, whose duty is to attend to the various departments of the activities of the community: the Prefects of the Church, of the Sick, of the Guests, of the Brothers and of the Library, as well as a Sub-Minister to aid the Minister in his work. It is the Minister's work,

assisted by the Sub-Minister, to assign their duties to the Lay Brothers.

When the fathers live in a house not yet fully established, and called for this reason a Hospice or temporary lodging, the Rector Major sets over it a father with the title of Superior, not Rector, and his appointment is not for three years, but simply at the will of the Rector Major.

Even outside the case of the death of the Superior General, a Chapter of the whole Institute is called every nine years to discuss the affairs which may require settlement, and likewise to make suitable regulations in accordance with, and in explanation of, the Rules and Constitutions approved by the Holy See. Moreover, the authority to give a general and permanent dispensation from the Rule is restricted to the Chapter. It is comprised of the Rector Major, his Consultors and Procurator, together with the Provincial and one elected representative from each Province. Appropriate rules have also been made for the representation of the Vice-Provinces.

The following is the list of the General Chapters held from the beginning:

I.	Ciorani	1743	
II.	,, ...	1743	(September)
III.[1]	,, ...	1744	(August)
IV.	,, ...	1747	
V.	,, ...	1749	
VI.	Pagani	1755	
VII.	,, ...	1764	
VIII.	Ciorani	1783	
,,	Scifelli	1785	
IX.	Pagani	1793	
X.	,, ...	1802	

[1] According to the reckoning adopted in 1747, the three former chapters were considered as one, that of 1747 being called the second.

XI.	„	1817
XII.	„	1824
XIII.	„	1832
XIV.	Pagani	1854
XV.	„	1855
XVI.	Rome	1855
XVII.	„	1894
XVIII.	„	1909
XIX.	„	1921

Chronological List of Rectors Major

	St Alphonsus	1743–1787
[1]	Francis di Paola	1780–1793
[1]	Andrew Villani	1787–1792
	Peter Paul Blasucci	1793–1816
	Nicnolas Mansione..	1817–1824
	Celestin M. Cocle	1824–1832
	John Camillus Ripoli	1832–1850
	Vincent Trapanese..	1850–1853
	Joseph Lordi	1854
[1]	Celestin Berruti	1855–1869
[1]	Nicholas Mauron	1855–1893
	Matthias Raus	1894–1909
	Patrick Murray	1909.

[1] During the division of the Congregation.

II

PAST HISTORY OF THE CONGREGATION

I. THE FOUNDATION

THE Congregation of the Most Holy Redeemer is not one of those institutions which have sprung, so to speak, fully armed from the head and heart of their Founder, as some Religious Orders may be said to have done. Neither had it after its birth the rapid and almost miraculous growth which distinguished others. It was only developed slowly and gradually, under the strokes of adversity, and amid very difficult surroundings. This applies both to its Rules and to its numerical extension. Perhaps in this it partakes to some degree in the gradual and long-drawn-out advance to sanctity which marked the earthly career of its Founder. But, at the same time, it can hardly be doubted that much of its slow growth was due to the very unfavourable character of the epoch in which it was planted. That it survived at all amidst such hostile influences was something of a portent. That it did not shoot up at once into something great was what must have been expected as a necessity. Anyhow, it took almost a century from its establishment to make it a Religious Order stretching into the various Provinces of the Catholic Church. And a century had been enough in the case of some Orders not only to make them world-wide, but to make them already enjoy some of the fruits of their Golden Age!

We have to seek the cradle of the Redemptorist Congregation in the kingdom of Naples in the first half of the

eighteenth century. It was begun there by Don Alphonsus de' Liguori, son of a Neapolitan gentleman employed in the Royal Navy of that kingdom. Alphonsus was born at Naples on the 27th September, 1696. Don Joseph Liguori, his father, and Donna Anna Cavalieri, his mother, joined their pious care, each in their own way, to watch over the early years of their son, and to guide his early training.

In this way the young Alphonsus had every assistance to lead a life of innocence and piety, as well as to profit by the excellent education which was provided for him. His early studies were done, not at a school, but at home, under the tuition of able and experienced masters. When the branches of a home training were supplemented by the technical studies needed to fit him for the legal profession chosen for him by his father, Alphonsus made such rapid progress that at the age of sixteen he was thought not unworthy to receive the degree of Doctor of Laws, and henceforth embarked on the barrister's career. In this he was phenomenally successful, until an error of importance, which he had unwittingly committed in defending a case before the courts, led him to lose his suit, and disgusted him with the precarious honours of fame at the Bar. As a layman he led a most edifying and pious life, spending his leisure time in visiting the sick, in prayer, and in adoration before the Blessed Sacrament. When his fervour was in danger of flagging, he was wont to renew it by going into Retreat in the house of the Vincentian Fathers. But his breakdown in court had profoundly affected him, and he determined to leave the world and devote himself to the salvation of souls. Nor were there wanting supernatural warnings to draw him along the same path. One day, while at the Hospital of the Incurables on an errand of charity, he heard a mysterious voice speaking to him: "Leave the world and give thyself to me." Henceforth

nothing could stop him, neither the entreaties of his father that he would continue his legal practice, nor the repeated efforts of that same ill-judging though devoted parent to arrange for him attractive matrimonial alliances. He gave up his inheritance as the eldest son to his brother Hercules, and put on the clerical dress, discarding the picturesque garb of a Neapolitan gentleman, and laying his sword at the feet of our Lady's statue in the church of our Lady of Ransom in Naples. This event happened in 1723, when Alphonsus was twenty-six years of age.

Alphonsus now devoted himself to the ecclesiastical studies preparatory to the holy priesthood, but continued at first to live in his father's house. His wide range of previous acquirement made the period necessary for his further grounding all the shorter. He attended the classes of several renowned professors of theology, he kept up his former devout practices of zeal and piety, and even added to them. He received the Tonsure and Minor Orders in 1724, the Subdiaconate in 1725, the Diaconate in 1726, and with this last came the faculty to preach in the Neapolitan churches. His first sermon was on the Most Holy Sacrament of the Altar. On the 21st of December, 1726, at the age of thirty he was ordained priest, and on the following day celebrated his first Mass with the most tender piety and thankfulness to God.

To the work of preaching, to which he devoted himself with ever-increasing ardour, Alphonsus was now able to add other labours of apostolic zeal. There was the hearing of confessions; and so great was his success in this, that his confessional soon became surrounded with a host of penitents of all ages and ranks. There was also what is known as the work of the Chapels—a kind of confraternity of men which met in certain chapels of the churches of Naples on Sundays and holidays in order to progress in

common meditation and other exercises of the spiritual life. His work gained so great an extension as to spread over nearly the whole city, and still subsists, the source of untold blessings of piety and zeal to the Neapolitan people. Many of its leading spirits owed their conversion to Alphonsus, and as long as he remained in the city he was its guiding star and inspiration, now in one locality of the city, and now in another.

In order to give more freedom in the press of work that had gathered round him, Alphonsus left his father's house in June, 1629, and went to live in the Chinese College, lately founded by Father Matthew Ripa, receiving charge of the little church attached to that foundation.

He found further outlets for the zeal for souls which devoured him in becoming a member of the Society of secular priests called that of the Apostolic Missions, popularly known as the Propaganda, not, of course, to be confounded with the Roman Congregation of that name. At one time he had thought of joining the Chinese Missionary Society under Father Ripa, at another he was attracted to the Congregation of the Oratory, under whose spiritual guidance most of his youth had been passed. But God had other designs for him, which time alone gradually revealed. He had already taken part in missions and similar exercises given by the Neapolitan Propaganda, when his health completely broke down and he was brought to death's door. Some twenty exercises of this kind had proved too much for his physical strength, though insufficient to satisfy his boundless zeal for the salvation of souls.

With a view to taking a little rest from his labours, as soon as he could travel, Alphonsus with one or two chosen companions left Naples in the month of May for the little seaside town of Scala, which was a bishop's see on the Gulf of Salerno some twenty miles from Naples. He was offered

a little hermitage with chapel adjoining on the mountain side, about four miles from the town. Unable to abstain entirely, even in times of recreation, from their missionary labours, Alphonsus and his companions began to instruct and exhort the wandering herdsmen of the neighbouring mountains, who found their way from time to time to the little hermitage. The reception they met with made such an impression on these poor countrymen that they began to spread the report of it far and wide, so that the number of rustic visitors increased daily. In fact, the spiritual work done amongst them took on the character of a sort of popular mission. Then the reputation of Alphonsus' zeal and eloquence penetrated into Scala itself, and the holy missionary was invited by the bishop to speak in his Cathedral.

This he did with such remarkable success that he was invited to return and preach a Novena there in the following September. He was next asked to give a Conference to the nuns enclosed in the Convent of the Most Holy Saviour. Here, too, he found such acceptance that he was asked to give them a Retreat when he should return for the Novena in the Cathedral. This acquaintance with the pious community of nuns at Scala proved to be the opening leading him on in God's providence to the great work of founding the Redemptorist Congregation.

The Convent at Scala, though existing as a religious house only since 1719, had already passed through several vicissitudes. At the beginning of that year it was only a community of pious women living together, but without any approved Rule, and sadly bereft of spiritual guidance from without. It was at this juncture in its fortunes that it came under the influence of Thomas Falcoja, at that time a zealous missionary among the so-called *Pii Operarii*, but destined in the future to be inseparably connected both

with the development of the Convent at Scala and with the vocation of St Alphonsus.

Thomas Falcoja was born in Naples on the 16th of May, 1663, and in his youth led a life of spotless innocence and fervent piety. After a brilliant course of studies, at the age of twenty he joined the missionary congregation of the *Pii Operarii* with a mind already matured and a soul full of zeal. No sooner was he ordained than his Superiors sent him to Rome to found the house of their order at Santa Balbina. Here he remained for twenty years, edifying clergy and laity alike by his spirit of prayer, his activity on the missions, and his enthusiasm for the conversion of sinners, which reached even to the Jews and Mahometans. But in the last year of his sojourn in Rome an event occurred which stirred his soul to its depths.

He was walking on the banks of the Tiber one day, when he saw a vision in which he was shown that God willed the foundation of a new religious family of men and women whose aim should be, though in different ways, to imitate the life and virtues of our Saviour. He was so persuaded of the truth of this, and that he was the one designated to give form to this Institute, that he was henceforth continually seeking means to begin it. Failure followed failure in his different attempts. Transferred to Naples in 1710, he essayed to make a start there. Elected General of his Order in 1714, he had to devote himself entirely to its government. But no sooner was he free again from this charge than he made a further attempt, and even gathered twelve priests for the purpose. Still, after a while, these were again dispersed, and his efforts for the time came to nothing.

In 1720, with the consent of his Superior, he undertook the work of reorganising the Convent at Scala, twelve new aspirants having joined the knot of pious women already

in community. Falcoja gave them, as at least a temporary guide, the Rule of the Visitation Nuns, which was accepted, while he himself was unsparing in his *viva voce* guidance of the little flock. In 1724 a quite remarkable person joined the band in the person of Sister Maria Celeste Crostarosa. She had been already in a Carmelite Convent where Falcoja had given a Retreat, and when this Convent was dissolved, he had offered her and two of her fellow religious a refuge in the Scala Community. Some six months after her reception into the house God bestowed upon her, according to her own testimony in her autobiography, extraordinary spiritual favours. One of these was the inspiration, as she felt it to be, that God intended to make use of her for the foundation of a new religious order.

She was told all the details as to the habit to be worn, and the spirit which was to animate its members, which latter was to consist in the imitation of the life and virtues of Jesus Christ. She was further commanded to communicate all to Falcoja, the spiritual director of the Convent.

When Falcoja came to learn the points of the revelation which Sister Maria Celeste told him she had received, they made upon him the most powerful impression that any message from another world could produce. It carried him back over the last fifteen years to the vision he had had in Rome on the banks of the Tiber. The idea that in God's good time he was to be instrumental in this great work had never left him. And here, again, he found the outline of the Institute with two branches, but both devoted to the imitation of Jesus Christ; the one to reproduce the missionary life of Jesus Christ and his Apostles, the other to imitate his hidden life of prayer and of mortification. He read the written account which the Sister transmitted to him with the most scrupulous attention. From caution he at first forbade her to pay any attention to the idea, but

the more he read the more he admired, and not to rely on his own judgement alone, he submitted the manuscript to a number of theologians, asking their opinion as to the suitability of the outline drawn out as a Rule for the Scala Community. Did they but adopt it, half of his long-cherished plan was on the eve of accomplishment. The reply was favourable, but he was warned that the consent of the community to the change of rule would have to be obtained. Fortified by this counsel, Falcoja, after explaining all point by point, put the question to the members of the house one by one. In chapter all were unanimous for the acceptance of the new Rule with the exception of the Superioress, who declared that Father Filangieri, Superior of the *Pii Operarii*, ought to be consulted. The result of consulting him was that he opposed the plan utterly, treated Sister Maria Celeste as a visionary, and forbade Falcoja to have anything more to do with the affairs of the Convent. The latter, crushed but resigned, submitted himself in all simplicity to the command of his Superior, and waited for God's good time.

It was in the years which followed these events that Falcoja met Alphonsus at the Chinese College. He had already heard of the young priest, whose zeal had wrought so many conversions at Naples, but there had been no opportunity for personal intercourse. No sooner did they meet than the closest friendship sprang up between them. Falcoja seemed to see again in Alphonsus the virtues he had admired in his former friend, the late Bishop Cavalieri of Troja, who was Alphonsus' uncle. Just then the bishopric of Castellamare was offered to Falcoja by the Emperor Charles VI. The humble religious examined the proposition carefully, but at last, reflecting that Castellamare was close to Scala, and that the episcopate would set him free and enable him to direct the Convent as seemed best,

he accepted the appointment, and was consecrated in Rome on the 8th of October, 1730.

The nuns at Scala were overjoyed at the election of their first director to the episcopate, and wrote begging him to come to them as soon as he possibly could. He replied that he would be unable to come to them for some months, but that in the meantime he was sending them a man after God's own heart, Don Alphonsus de' Liguori, who would give them their Retreat and hear their Confessions. In fact, he had asked Alphonsus after giving the Retreat he had promised in the Cathedral to go on to the Convent and give the Retreat there.

It was in response to this invitation that our Saint left Naples for Scala in 1730, and having finished the Novena, proceeded to the Convent for the Retreat. He went somewhat unfavourably impressed by the reports he had heard concerning the nuns, but proceeded to listen patiently to the members of the community and to preach to them. The exercises produced a singularly deep effect on the nuns, stirring them to a higher degree of fervour. They were delighted with him, and begged him to return.

Falcoja was now able to resume the direction of the Convent, and the drawing up of new rules for its government. He made use of Alphonsus to supplement any instructions he could give the community, and also entrusted to him the revision of his manuscript of the Rules. At last, on Pentecost Sunday, 1731, the nuns accepted the new Rule, and on the Feast of the Transfiguration following were clothed in the new habit of red with a blue cloak which has ever since been the garb of the Redemptoristines. Episcopal approbation was obtained at once, and later on the more general one which it belongs to the Holy See to grant.

On the 3rd of October Sister Maria Celeste had a vision in which she saw Alphonsus as the head of the new Institute

for men which was to be the counterpart of that for women. She informed Falcoja of this, and though affecting at first incredulity, he sent for Alphonsus to Castellamare, and told him of his firm conviction that he was the one chosen by God to raise up in the Church the new Institute which would fulfil the longings he had had, and would do good to souls by the preaching of missions and spiritual exercises. Alphonsus was full of amazement, and protested that he already had much work before him as a member of the Neapolitan Propaganda. Moreover, he said, he was incapable of such a great and difficult work. Falcoja bade him consult his Director, Father Pagano of the Oratory. Alphonsus did so, and to his surprise, after a period of hesitation, the latter expressed his firm belief that the call was from God. To make assurance doubly sure, he counselled him to ask the advice of one or two enlightened men. Both these, Father Cutica, the Jesuit Provincial, and Father Manulio, Superior of the Vincentians, after a careful examination of the scope of the proposed Institute, pronounced in favour of the plan, and advised Alphonsus to follow the leading of Divine Providence therein manifested. There was opposition from his relatives, more opposition from the Chinese College, more again from the Superiors of the Propaganda. However, on the 5th of November, 1732, Alphonsus was able to free himself from all these ties and leave Naples for Scala to make a beginning of his new enterprise.

The inauguration took place in the Cathedral at Scala on the 9th of November in the morning. After a long meditation, Mass was said by Mgr. Falcoja, and then the *Te Deum* was recited. The Lodge of the Convent became the first abode of the new community. But few of those who intended ultimately to join had been able to dispose of their affairs in Naples soon enough to be present at

the beginning. However, Falcoja was able to assemble in the tiny foundation, besides St Alphonsus, the priests Mannarini, Donato, Romano, and the two laymen, Vito Curzio and Silvestro Tosquez. The apparitions were renewed in the chapel during the days preceding the 9th, showing the Cross surrounded by the instruments of the Passion resting on three mounds, which had been seen by Falcoja, Alphonsus, and the others in the Sacred Host, and made a deep impression on them all: probably they are the origin of the device which still forms the Arms of the Congregation of the Most Holy Redeemer. Don Donato was named Superior by Falcoja.

The subsequent days were spent in conference as to the Rules which were to form the external framework of their lives. So far there was but little in writing, but there was common consent that the outline shown in vision to Sister Maria Celeste should form the general plan. It was when it came to filling in that plan in detail that differences of opinion began to make themselves felt. Alphonsus thought that the work for the souls of others should be mainly done by the means of missions, retreats, and similar exercises. Some wished to introduce not only primary but also secondary education in schools. Some thought the imitation of our Redeemer should be symbolised, as in the case of the nuns, by a red and blue habit; others wished to retain the ordinary cassock and cotta of the Neapolitan clergy. Alphonsus aimed at the recitation of the Office in common: this did not recommend itself to all. Similar differences arose about poverty and other things. Clearly only authority could settle such points as these. To Falcoja, as an authoritative interpreter of the main idea, Mannarini, Tosquez, and Romano would not bow. On the other hand, Alphonsus looked on Falcoja as his divinely appointed guide, both in the internal and external

forum, and plainly declared that he would be led, not by visions or revelations, but by unreserved obedience: on this subject division of view was to be pushed to breaking point.

Eventually Mannarini, Tosquez, and Romano left Scala, on the 1st of April, 1723, to found a Congregation under the title of the Most Holy Sacrament at Teano, and then Alphonsus was left alone with Caesar Sportelli, who was studying for the priesthood, and the lay brother Vito Curzio. Donato was still there as chaplain to the nuns, but never seems to have intended to join Alphonsus as a member of the Congregation. The departure of the two dissidents was soon followed by that of Sister Maria Celeste from the Convent at Scala. Remaining firm in her opposition to the guidance of Falcoja, she was allowed to depart by the Superior, and went first to Nocera and thence to the Carmelite Convent at Foggia, where she died with the reputation of sanctity in 1755. The cause of her beatification has been introduced.

Alphonsus now found himself almost alone to begin his work anew. To be better able to lead a life secluded from the world and its noise, he and his two companions moved about July, 1733, from the Convent Lodge, into a small house on the hillside overlooking Scala, which was known as the Casa d'Anastasio. It was small and ill furnished, but they were able to fit up a little chapel, and in the garden was a kind of grotto which served them for a place of retreat and solitary prayer. Here, for some months, the life was that of the most austere and mortified religious. The missions, which had been begun before the departure of Mannarini and his partisans, at least with two such exercises—namely, at Tramonti and Ravello—must perforce be interrupted now that Alphonsus was alone. Nevertheless, there were signs that several of Alphonsus' former friends were being called to share his vocation, and

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he was further encouraged next year by the offer of another house, made in the name of the Bishop of Cajazzo by the priest Don Xavier Rossi, who proposed afterwards to join Alphonsus himself. Under those circumstances the Saint, after consulting Falcoja, betook himself to this house at Villa dei Schiavi, leaving the others meanwhile at Scala under the priest Pietro Romano. Meanwhile, one of our Saint's former friends, Januarius Sarnelli, already a priest, had made up his mind to join the Congregation, and after taking part in a mission, and then preaching the Novena of St Michael at Scala, took up his residence with the community there in May, 1734. In the same way Joseph Mazzini, a secular priest whom Alphonsus had likewise known in Naples, joined him at Villa dei Schiavi in August. A regular Novitiate was established in this place in the following April, and though out of the *ten* who were expected to present themselves the majority dropped off, the solid vocations of others, such as Rossi, Mazzini, and Sportelli, gave promise of future growth. The Holy Founder, by Falcoja's direction, gave himself chiefly to the training of those new recruits, and by his example still more than by his words, led them along a path of the strictest self-denial and the most ardent love of God.

A third foundation had been offered by the relatives of Don Januarius Sarnelli, as early as 1734, at Ciorani, a village in the diocese of Salerno, where his father, the Baron Sarnelli, owned large estates. Nothing could be done at the time, but when it was found that the prospects were not too brilliant, either at Villa or at Scala, Falcoja urged Alphonsus to close with the offer. Consequently an agreement was entered into with the Sarnelli family in the following year as to the terms of the foundation, and on the 5th of March, 1736, Alphonsus, accompanied by Father Rossi and Brother Gennaro, took possession. Temporary accommodation,

of the poorest kind indeed, was found for them in the baron's house, but in the month of July the building of the monastery and church on the site provided was commenced.

Meanwhile, things were not going well at Villa. The cordial reception given at first had changed into indifference or open hostility. Calumny and persecution paralysed the labours of the fathers. At last Falcoja, who had never hoped much from this foundation, directed its abandonment, and hence the four fathers and two brothers who made up the community left secretly in June, 1737, and restored the keys into the hands of the bishop, to his great grief.

Neither did the affairs of the Congregation prosper better at Scala. The people of this place, while willing to use the spiritual ministrations of the fathers in preaching and in teaching the children, refused to make any provision for their support. Falcoja and Alphonsus consulted as to what was to be done, and on the 25th of August, 1738, the subjects who were in Scala received orders to leave and transfer themselves to Ciorani. Romano then dropped off from the community, but the other two joined their confreres at the new foundation.

Here, then, was another new starting-point. There remained now but one foundation, that of Ciorani, and at this place Alphonsus assembled all his companions. In 1738 there were five priests: Alphonsus himself, who was made Rector by Falcoja, Sportelli, Mazzini, Villani, Rossi, with four lay brothers. Sarnelli had gone back to his work in Naples. Ciorani, which still remains a house of the Congregation, has always been considered in some ways its cradle, and its first really solid resting-place. Here it was that the Holy Founder as Rector, for the next five years, led in the highest perfection that mixed life of prayer and

apostolic labour which had been his own ideal, and with which he now strove to inspire the little band who were gathered around him. On the other hand, the work of the missions, which had never been lost sight of even in the days when Alphonsus was almost alone, could now be undertaken in more regular fashion. The instability of those who had left made those who remained desirous to bind themselves more definitely to the work. Hence, on the 21st of July, 1740, they made their vow, which was that of Perseverance in the Congregation, in the hands of Falcoja. The little band grew but slowly, yet under Falcoja's fostering care, and led not only in burning words but with the shining of his example by St Alphonsus, the foundations gradually sank deeper.

In 1743 Mgr. Falcoja died at Castellamare, being assisted at his deathbed by Sportelli, who almost equally with Alphonsus had been his beloved disciple and penitent. As soon as it was feasible after this, a Chapter of the Fathers was held at Ciorani—viz., on the 11th of May, 1743. After the celebration of Holy Mass, and after three fruitless scrutinies by vote, St Alphonsus was at the fourth scrutiny elected Superior General by the assembled fathers, who were Fathers Sportelli, Mazzini, Rossi, Villani, Cafaro, and Giordano. Up to this time St Alphonsus had acted under obedience to Falcoja, first as a subject under Don Giulio Romano at Scala, and then as local Rector at Villa, and lastly at Ciorani. Henceforth he was Rector Major and Superior General for life, for the Rule made this office, not for a mere term of years, but to last for the lifetime of the father elected to hold it.

Already, before Falcoja's death, negotiations had been set on foot for another foundation at Pagani, in the diocese of Nocera. Hence, after the Chapter, Alphonsus had to divide his little flock between this new centre of labour

and Ciorani. Remaining as Superior himself at Ciorani, with Fathers Rossi, Villani, and Cafaro, the last of whom he chose as his Spiritual Director now that his beloved guide was dead, and with the brothers Andrew and Gennaro, Sportelli was made by him Superior at Pagani, with Fathers Mazzini and Giordano and Brothers Vitus, Curtius, and Francis. Here, as everywhere, the cross cast its shadow over the enterprise, but eventually all opposition was overcome, and a new church and monastery built. And to the opposition which came from outside was now added the pain of separation from beloved companions snatched away by death. In 1744 died Alphonsus' old friend and companion, Don Januarius Sarnelli, who breathed his last at Naples on the 30th of June with the reputation of heroic sanctity. The cause of his Beatification has since been introduced. He had lived in the community but a few months, and this at the very beginning of its existence, but on his return to Naples laboured there with the zeal of an apostle by preaching and by writing quite a number of excellent spiritual books, till he fell exhausted by his labours at the early age of forty-two. At Pagani, within a year of its establishment, died the zealous young Father Giordano.

But new companions were now coming in more than sufficient to take the places of those who had gone. The Novitiate again comprised ten candidates. The labours of the missionary field were ever on the increase. Hence it came to pass that the Holy Founder was able to consider proposals for still other centres for the activity of the Congregation.

The year 1744 saw Alphonsus with a band of his companions established at Iliceto, a solitary sanctuary dedicated to Our Lady of Consolation in the diocese of Troja. In order to preside in person over the community and to help them over their initial difficulties, Alphonsus fixed his own

residence at Iliceto from 1744 to 1747, and brought the Novices here as to a spot secluded from disturbance and the presence of seculars. But life was hard, and means were scanty to the point of destitution in the new abode, and in 1747 Novice Master and Novices were brought back to Ciorani, to which house Alphonsus also returned a few months later. He had, however, already accepted a fourth foundation at Caposele in the diocese of Salerno in 1746, where Sportelli was made Superior; Father Mazzini replacing him in the government of the house at Pagani.

Alphonsus had now four houses, and the number of his companions was increasing rapidly. The following years were given by him to the vital work of training his junior subjects, and the equally momentous enterprise of securing a more general approbation for his Institute than the local authorisation of bishops on which he had hitherto rested. Alphonsus began this latter undertaking by approaching the civil authorities of the kingdom of Naples. It was with a view to obtaining recognition from the King and the Royal Council that he made repeated visits to the capital in 1748, sometimes prolonging his stay for several months. He drew up a petition, explaining the work of the Congregation. This was sent to the Council, and the Holy Founder passed from one to another of the members and their officials, endeavouring to enlist their interest and secure their favourable vote. But the obstacles were great indeed. The irreligious spirit of the times, the exaggerated regalism of the court and the court clergy, the jealousy of ecclesiastics, all combined to withstand any plan for setting up any new religious order in the country. Alphonsus joined memorandum to petition and verbal explanations to both, but it was all in vain. After six months of waiting he had to leave Naples without having obtained the royal approval, but not without having received the fertile sug-

gestion that it would be easier and more to the point to apply for the approval of the Holy See than for that of the State. To this, then, he now addressed himself. He sent Father Villani as his envoy to Rome, armed with a copy of the Rules drawn up by Falcoja and himself, and also provided with introductions to Cardinals and Prelates capable of furthering the object he had in view.

The Roman negotiations cost Father Villani months of weary waiting and tiresome attendance upon the various authorities concerned, but at last his efforts, supported by the prayers of Alphonsus and all his confreres, were crowned with success. On the 25th of February, 1749, a Papal Brief appeared approving of the Congregation. Some few changes were made. The title was changed from that of the Most Holy Saviour to that of the Most Holy Redeemer; the sum allowed for permanent income was increased; the vow to go on foreign missions at the Pope's command was deleted; the office of Rector Major was retained as a lifelong appointment. The Holy Founder was overjoyed at the result. He ordered thanksgiving to be offered up publicly in all the houses, and expressed his gratitude to the Sovereign Pontiff. Soon after (9th November, 1752) he obtained a decree from the King tolerating the four existing houses, with the proviso that no more were to be founded, but without recognising the corporate existence of the Congregation. With this Alphonsus had perforce to be satisfied, and was sanguine enough to hope that in some way he was now at liberty to proceed with his work, meantime cherishing the belief that later on something more positive might perhaps be gained from the royal authorities.

On the other hand, his numbers were growing, and his apostolic work on the missions was developing. His Novitiate was full, and he had organised a regular course

of studies for those aspiring to the priesthood. He had one bad set-back in the departure of the Abbot Muscari with four students. This clever but inconstant man had been admitted without Novitiate from the Basilian Order, and had been entrusted with the direction of the studies. But he soon grew tired of the Redemptorist life, and left, taking with him a portion of the flock of students entrusted to him. Still, this defection was before very long repaired. Other and more trustworthy professors were found in the ranks of the fathers, and Alphonsus had again a flourishing body of students at Pagani.

The work of the missions, too, might now be said to be fully organised. Alphonsus could point to a total of about forty missions a year, given by one or other of his four houses in the different dioceses of the kingdom of Naples. The fathers went on horseback in bands of varying number, but never less than two, from one town or village to another for eight or nine months of the year, and then returned to the regular routine of a strict religious life in their own houses. Their simple forcible preaching, their assiduity in the confessional, where they aspired to hear the whole population of the places where they went, and the edifying austerity of their lives combined to produce the deepest impression wherever they went. Often whole districts were changed from neglect and universal setting at naught of the morality of the Gospel into homes of piety and the Christian life. Great was the reputation which Alphonsus and his companions gradually acquired in those parts of the country which had benefited by their labours.

It was during these years, moreover, that Alphonsus was beginning in real earnest the composition of that long series of books, which give him such an ample title to the honours of Doctor of the Universal Church. He had already years before published a few small ascetical works: the

Visits to the Blessed Sacrament, and a small collection of pious *Hymns*. It was in 1748 that he published the first edition of his *Moral Theology*, in the form of Notes to the work of the Jesuit Theologian Busembaum. Soon after this—namely in 1750—appeared the renowned *Glories of Mary*. But Alphonsus was still working hard in the intervals between his missions and other external labours at his *Moral Theology*, so that in 1754 a second volume appeared. He dedicated it to the reigning Pontiff Benedict XIV, from whom he received a gracious letter of acknowledgement.

Henceforward his career as a writer was secure. Scarcely a year passed without some new publication from his pen. As to the *Moral Theology*, as its merits became more widely known, edition after edition was called for, so that before he died the ninth was already in the hands of the clergy. Moreover, the Saint epitomised and abbreviated it, both in Latin and in Italian, so that these shorter works might be at the service of those who were not equal to the study of the more extended volumes.

There was some considerable interval before a fifth foundation was added to the four which have been spoken about above, and in the meantime, though the Congregation had grown, Alphonsus had to lament the death of many of his original companions. Sarnelli died in 1744, and Sportelli in 1750. Then came the death of Father Cafaro in 1753, and of Father Rossi in 1758. The heroic lay brother St Gerard Majella, whose shining virtues and supernatural gifts have caused his being raised to the Altar by the Papal Decree of Canonisation (11th December, 1904), lived the Redemptorist life from 1749 to 1755, when he died, only in his thirtieth year, but already ripe through his consummate sanctity for the life of eternity.

All this time Alphonsus could not but feel that the

grudging toleration of the Neapolitan government formed a precarious support for his Congregation. Hence, when it was suggested to him that he would gain in stability by setting up houses outside the jurisdiction of the authorities at Naples, he welcomed the idea. Such an opportunity offered itself in 1755 in the duchy of Benevento, which, though tossed to and fro between the Papal States and the kingdom of Naples, happened at that date to be counted as part of the Pope's dominions. With the warm approval of the Archbishop a villa was offered to the fathers at St Angelo a Cupolo, some four miles from the city of Benevento, and in a central situation for missionary work. Father Villani was sent by Alphonsus as Superior of the new foundation, and he was soon joined by Father De Robertis and others. The house proved exceedingly useful, both on account of the new field of labour it opened out, and also because of its political position alluded to above. Alphonsus gave a mission in the Cathedral at Benevento, and the results more than justified the highest hopes that had been formed.

Turning in another direction, an opportunity occurred soon after this of extending the missionary labours of the fathers to Calabria, which in those days was regarded as a distant and especially arduous field. Alphonsus was not able to accompany his fathers in person. But a missionary band went forth to evangelise the rustic inhabitants of that province in 1756, and another in 1757. In both cases it was a question, not of a single mission, but of a whole series of these exercises. The effect produced was so great that the grateful people endeavoured to secure a permanent foundation in their midst, and even sent to Naples to ask for the royal permission. But the spirit of the times was against the extension of religious establishments, and leave was refused. This was only reversed in 1790 after

Alphonsus' death, when the King himself asked for the fathers for foundations in Calabria. These were accepted and occupied, but the more recent persecutions have put an end to them all.

In the following year (1758) the first dawn of an attempt to share in the foreign missionary labours of the Church appeared to Alphonsus, and was warmly welcomed by him. Personally, he had had repeated yearnings for the apostolate to the heathen, even before establishing the Congregation at all. The missions in China had strongly appealed to him when he lived with Father Ripa at his newly-established Chinese College in Naples. Then, again, he had longed to go and preach to the negroes of South Africa in the neighbourhood of the Cape of Good Hope. But his directors had counselled him that his field of work was at home in the founding of his Congregation, and he had obediently acquiesced in their decision. But the spirit both of Alphonsus and his companions remained as keen as ever for this apostolic vocation.

This time it was not a mission to the heathen, but to heretics that was proposed to him. A certain number of the Nestorians, who still subsisted in Chaldea and the neighbouring lands, had shown a disposition to cast off their hereditary errors and submit to the Holy See. Hence it was determined to send missionaries to them to instruct them in the Catholic doctrine. The Cardinals de Propaganda Fide cast their eyes on Alphonsus and his zealous band of labourers, and asked for their services. The Holy Founder accepted the invitation with alacrity, and wrote a circular to his priests and students, asking for volunteers for this enterprise. The response was so wholehearted and zealous that he could not but be filled with joy. He wrote again to urge them to hold themselves in readiness, and in the meantime to prepare by study, and

still more by the practice of self-denial and the other virtues.

The conditions laid down proved impossible. Those chosen would have had to give up the Congregation and become secularised. Moreover, there may have been difficulties over the Oriental Rite needed for their work. Hence the proposal fell to the ground, but it is valuable as showing how deep down in the very heart of Alphonsus and the early fathers was the desire to devote themselves to the evangelisation of the heathen and of those separated from the Church by heresy and schism.

But, if it proved impossible to embark in a far-reaching enterprise such as Nestorian missions, a new field of labour was opened up to the growing Congregation, involving a sea voyage and a greater distance from Naples than anything hitherto attempted by it. This came from the invitation given by Mgr. Lucchesi, Bishop of Girgenti, to make a foundation in Sicily in the ancient city over which he ruled. Alphonsus at first thought of applying for the permission of the Neapolitan government, but was soon convinced that to obtain this would be hopeless. It was, therefore, decided to proceed in a more informal way. They relied on the good offices of the bishop, and in September, 1761, five fathers and two brothers left for Sicily under the leadership of Father Peter Paul Blasucci. They encountered such a storm at sea that they were forced to return storm-tossed and shaken. However, in the following December they started again, and this time succeeded in reaching Girgenti in safety. Here, without any formal erection of a new religious house, they were lodged in an abandoned monastery, and began to give missions and conduct other religious exercises. The bishop gave them a yearly pension of 400 ducats, and remained their constant friend. Yet it was many years before they gained a firm footing on the island.

In the year 1762 a new crisis came in the affairs of the Congregation through the appointment of St Alphonsus to the vacant see of St Agatha of the Goths. The diocese was small, but fairly wealthy in proportion. Hence the vacancy had called many candidates into the field. The choice between them was not easy for the Holy See, especially as some of those whose selection was supported by the greatest influence were unacceptable to the Pope. The Holy Father determined to escape by naming one whose learning and piety were altogether on a higher plane, and for this reason fixed his eyes on Alphonsus. It was a thunderclap to the humble Saint. All reasons seemed to unite in making the office distasteful to him. But when he found that Clement XIII was inflexible in the matter, he obediently acquiesced, and softly murmured: "Will of the Pope, Will of God." He was ready to sacrifice everything to that. He journeyed to Rome, paid the customary visits, underwent the required examination, and was consecrated in the church of St Maria Sopra Minerva on the 20th of June, 1762, by the Dominican Cardinal Rossi.

He had little taste to visit the sights of Rome, but after a pilgrimage to Loreto, set off on his homeward journey, reaching St Agatha on the 11th of July.

It was arranged that he should still retain the title of Rector Major for life, his old friend and confessor, Father Villani, being named to administer the affairs of the Institute with the style of Vicar General.

The removal of the Founder to other engrossing duties, while yet retaining his office of Superior, it is easy to believe, might in the long run lead to tension, produce discontent, and prejudice the spirit of obedience. This was hardly noticed during the first years of the new arrangement, and the Institute continued to prosper under the austere but

paternal government of Father Villani. The four houses in the kingdom of Naples carried on the missions with the same fervour and success as of old. The hospice in Sicily had but five or six missionaries, who were constantly passing from place to place on their labours of evangelisation. Moreover, every year a band of fathers selected from the various houses spent six months in Calabria, preaching to the mountaineers. The bishops were calling out for new foundations. The harvest was ripe, but there was still a dearth of labourers to gather it in. The Novitiate, now at St Angelo a Cupolo, was indeed full, but those who came forth from it could not do much more than fill the gaps which death and desertion from time to time caused in the ranks.

One of the Rules approved by Rome in 1749 was that a General Chapter should meet every nine years to regulate the affairs of the Institute. One such Chapter had been assembled in the very year of the Papal approbation, and another in 1755, both being held at Ciorani. But nine years had now elapsed, and Father Villani reminded St Alphonsus that another was due. Besides, there was need of arrangement and codification of the regulations and traditions on which the Institute had grown up. After a certain amount of negotiation, this assembly met at Nocera on the 3rd of September, 1764. It consisted of twenty members, and set to work on the important task of going through all the Constitutions already in force, and of amending them or adding to them where necessary. St Alphonsus had already entrusted Father Tannoja, his future biographer, with the duty of reducing all these regulations to some kind of order, but the whole body of them had to be read before the Capitulars. St Alphonsus himself was present, at least during the early part of the Chapter, and his signature was affixed with the others at the end

when its labours were completed. These Constitutions of 1764, the first considerable body of legislation which the Congregation possesses, are the foundation of most subsequent decrees of the same kind. The Chapter came to its close on the 15th of October, when Alphonsus was already back in his diocese.

The Holy Founder, no matter how occupied he might be with his trying diocesan affairs, never ceased to think, to pray, and to labour, whenever occasion presented itself, for the beloved Congregation, in the midst of which he had left his heart. His advice, his support, his written exhortations were still at the service of his sons. But it was only natural that the details of actual government should fall into the hands of Father Villani as Vicar General. And he had his troubles to face in no unsparing measure. The Sicilian foundation, which St Alphonsus had accepted just before his episcopate began, continued to give cause for anxiety. It was not that the fathers failed in finding a fruitful field for their labours. From Girgenti they passed into other dioceses one after the other, and everywhere they met with an enthusiastic welcome, and were able to mark their passage with striking results for the conversion and sanctification of the people. But in 1768 Mgr. Lucchesi died, and his successor in the see of Girgenti proved less favourable to the fathers. He withdrew the pension from which they derived their support, while at the same time an attack on the opinions of their Founder in *Moral Theology* led to a violent and long-sustained controversy on Probabilism, in which Father Blasucci did his best to defend the teaching of his Superior. The storm raged for several years, and prejudice ran so high that at one time it seemed as though the Redemptorists would have to leave Sicily altogether. However, under the prudent guidance of Father Blasucci they succeeded in weathering the storm,

and in 1772 Blasucci was able to inform Alphonsus that a calm had been restored to them.

The Sicilian persecution reinforced the lesson that the Congregation would have no secure existence unless it possessed houses outside the Neapolitan dominions. And the time had arrived when another step in that direction could be taken. On occasion of a mission on the confines of the Pontifical States, Father Francis di Paola and his companion visited the Cistercian Abbey of Casamari. The Abbot, when he learned that their vocation was to preach missions to the most abandoned souls, told them that nowhere would they find a more suitable place to exercise their zeal than in his neighbourhood. He directed them across the frontier to a village called Scifelli, in the diocese of Veroli, where a pious French Abbé named Arnauld was endeavouring to minister alone to the destitute inhabitants. He had built them a church and presbytery, but felt unable to cope with all the apostolic labour which the necessities of the people demanded. Hence, when visited by Father Di Paola, he offered to hand over church and house to the fathers, if they would settle there and work for the people. Di Paola wrote to consult St Alphonsus, and he, threatened as he was with possible ruin from the Neapolitan government, thought this offer quite a providential one, and instructed Di Paola to accept it. The approval of the Bishop of Veroli was cordially given, and on the 25th of April, 1773, the foundation was an accomplished fact, Di Paola himself being made the first Superior.

It was not so long before a third house in the Papal States was added to Scifelli and Benevento. This was Frosinone, situated in the same diocese of Veroli in which Scifelli lay. Following on a very successful mission given in this town, the local authorities came to offer a foundation to the fathers in 1776. This also Alphonsus was glad to accept,

and willingly sent a reinforcement from the Neapolitan houses to form the new community. Father Di Paola became Superior at Frosinone, and was replaced by Father Criscuoli at Scifelli.

Having borne the burden of the episcopate for more than twelve years, Alphonsus took advantage of the election of Pius VI in 1775 to renew the petition to resign his see which he had already made unsuccessfully to Clement XIII. And great was his joy when the newly-elected Pontiff, having regard to his great age and his ailments, acceded to his request. Thereupon, the formal resignation was sent to Rome, and the Holy Founder was at liberty once more to return to the bosom of his Institute. Full of joy he laid down the office which he had only accepted out of obedience to the Pope, and set out for Pagani, the house in which he elected to live. This was to be his home up to the day of his death. It seemed to give him new life to find himself once more in the midst of his brethren with the weight of responsibility lifted from his shoulders. But, though he knew it not, he had to drink the cup of humiliation and disappointment to the dregs before he was called to the reward of his long and meritorious life.

To begin with, the Saint had almost immediately to engage in a life-and-death struggle to ward off from his Congregation in the kingdom of Naples the total suppression with which it was threatened. Arising out of lawsuits brought by the Sarnelli family against the Redemptorists for the possession of a vineyard which had been given by them for the support of the community at Ciorani, Ferdinand De Leon, the Procurator Fiscal to whom the drawing up of a Report on the rights of the case had been entrusted by the royal authorities, both pronounced in favour of the Sarnelli petition, and further recommended the total suppression of the Redemptorist Congregation. Henceforth,

Alphonsus had to strain every nerve to parry this mortal thrust. He drew up a skilful reply to Leon in favour of his fathers and their work, and was so far successful that on the 21st of August, 1779, he obtained a royal decree which, without approving of the Congregation as a regular religious Institute, permitted the exterior government of the four Neapolitan houses to be carried on according to Rule.

It seems to have been the encouragement afforded by this decree that led Alphonsus and his companions to proceed further, and attempt to get a formal royal approbation of their Institute and its Rules. Father Majone, whom the Saint looked upon as a trustworthy and skilful agent, was appointed to negotiate for this purpose with the Grand Almoner of the King. This Prelate, however, took it upon him to make essential changes in the Rule, alleging that without these changes it was idle to expect royal approbation. Majone and his companion seem to have weakly consented to these alterations. There were to be no Vows of Religion, the Oath of Perseverance ceased, the power of the Rector Major was curtailed, there were to be no General Chapters. In fact, it was no longer the same Rule fashioned by St Alphonsus and his holy guide Falcoja, and then approved by Benedict XIV. Majone in September, 1799, brought this changed Rule to St Alphonsus at Pagani. The Holy Founder began to read it, but it was full of corrections and in handwriting too difficult for his failing sight, and hence he turned it over to Father Villani, the Vicar General, to read it in his stead. Villani soon comprehended how vital were the changes that had been made, but he lacked the courage to tell the Saint of them in detail, and gave him the general assurance that all was practically right. This comforted Alphonsus, and he consented that Majone should return with it to Naples to

get the royal approval. Majone boldly set out with this surreptitious leave, and naturally found his task in Naples an easy one. Being altered in constitution so as to bring it in line with the regalist and anti-religious views of the court, the new document, or *Regolamento* as it was called, encountered no obstacle. The royal approval was given, the manuscript was printed, and was soon on its way back to Pagani sealed and directed to the Rector Major himself. Majone was not the bearer of the missive, but had entrusted Father Cajone with the commission to deliver it. There was also a short letter from the Grand Almoner, which prescribed the immediate observance of the *Regolamento*.

As soon as the contents of the document became known to the fathers, there was a tremendous outburst of displeasure and disappointment. Alphonsus himself was struck dumb with grief, and went on to blame himself above all others for not reading the original manuscript, but trusting to the report of Father Villani. It was almost a death-blow to his hopes, and he seemed to foresee the ruin of the Congregation which had cost him so many years of labour and sacrifice.

Nevertheless, as soon as he could recover a little from the first shock of the bad news, he began to consider what means could be taken to ward off the blow. The dilemma was a cruel one. If he refused the *Regolamento* the State would suppress the houses; if he accepted it, it was no longer the Congregation as he had fashioned it.

The first step which the Holy Founder took was to withdraw Father Majone's commission as Procurator. He then arranged for a General Assembly of the Fathers to be held at Pagani. This gathering, which lacked the conditions required for a General Chapter, met, however, and held its sessions from the 12th of May to the 26th of June, 1780. Fourteen fathers from seven houses met together, and these

were soon joined by two from the eighth house, Frosinone. But Sicily was not represented at all.

The deliberations were marked by profound differences of opinion between the Neapolitan fathers and those from the Pontifical States. Eventually the Neapolitan fathers signed an acceptance of the *Regolamento pro forma*, except two who sided with those from the States of the Church in declining to vote. Thus the acceptance was only made by six, besides the Holy Founder himself. New Consultors were then elected, St Alphonsus was confirmed in the office of Rector Major, and the fathers separated without having resolved on any common and united action.

Father Leggio, Procurator of the houses in the Papal States, denounced the *Regolamento* in Rome, and soon after Father Di Paola presented a petition for the appointment of a temporary Superior or President to rule these houses until such time as the *Regolamento* was given up. Father Tannoja and others betook themselves to Rome to give the best explanation they could of what had happened at the Assembly in Pagani, but they came too late. The blow had fallen. Leave was given for the election of a Superior General for the Papal States, and the Congregation of Bishops and Regulars declared that so long as the Neapolitans recognised the *Regolamento* they were not regarded as a Canonical Religious Institute approved by the Pope.

The consternation which these decisions caused, both to Alphonsus and to the fathers in Naples, may be imagined. The Saint himself was almost driven to despair. In spite of his immediate act of resignation to the will of God, he had to sustain a long conflict with temptation, as he seemed to see the work of his lifetime destroyed, and the favour of the Holy See withdrawn from him. He accused himself of being by his sins the cause of the ruin which had been wrought. He could do nothing but pray most earnestly

to Jesus and Mary. But at last the effect of his supplications was evident: peace returned to his troubled soul, and henceforward nothing could be heard from him but the patient exclamation: "The Pope has thought it good. God be praised. The will of the Pope is the will of God."

There were not wanting further efforts on the part of Alphonsus and his brethren at Naples to explain that they had only acted under duress to prevent the total suppression of the Congregation in the kingdom of Naples, and they were still as much devoted to the Rule as ever. They considered the Oaths to have the same binding force as the Vows. But the Roman Curia was determined to defend its ecclesiastical rights against the encroachment of the regalist government at Naples. Hence, almost the only effect of the representations was a new Rescript confirming the decision already given, and signifying that the question was to be regarded as closed.

Alphonsus could not but now regard himself as excluded in the eyes of the Church from the Religious Institute which he had himself founded. But he submitted, and only asked that the special faculties and indulgences which had been granted to the fathers for their apostolic work might be continued to him and the fathers of the kingdom. This concession was made, and proved to be some consolation to him and his brethren in their distress.

Even though Father Di Paola and the fathers with him may have acted inconsiderately in forcing the issue before the Roman Curia as to the *Regolamento*, there can be no doubt that the result caused them almost as much repugnance as it did to their Neapolitan brethren. Di Paola himself wrote to Alphonsus protesting that he would always consider him as his Father and Superior, and the reply of the Saint was affectionate and full of interest. Father Blasucci in Sicily, declaring he would not accept the

Regolamento, told Di Paola that he had been hasty in his action, and probably this protest was not without its effect.

On the other hand, external success was all on the side of the Roman fathers. The students from Naples all transported themselves with their Prefect out of the kingdom into their Papal States. New foundations were accepted at Spello in 1781, at Gubbio in 1782, and at St Giuliano in Rome at the beginning of 1783. A few months later Father Di Paola was named by the Pope Superior General of the houses in the Papal States, and shortly after the new house at St Giuliano was designated by another Pontifical Brief as the residence for the General and the seat of his government.

On the other hand, before these arrangements had been completed, the gradually ebbing vital forces of Alphonsus impressed upon the Neapolitan fathers the need of providing against the eventuality of his death. Consequently, the royal permission having been asked and obtained, a General Chapter met at Ciorani on the 4th of August, 1783, which elected Father Villani as Coadjutor to the Saint with right of succession. The assembly made some regulations for enforcing certain points of regular observance, renewed its acceptance of the *Regolamento*, and then dispersed. As a counterpart to this meeting, Father Di Paola held a General Chapter of the fathers in the Papal States at Scifelli on the 15th of October, 1785, which drew up a body of Constitutions which for many years were the only ones at the disposal of the fathers who had carried the banner of the Congregation northwards outside of Italy.

The Holy Founder was now nearing the end of his long life. To his multiplied bodily infirmities had been added interior trials still harder to bear; trials, temptations, disappointments, the disfavour of the Pope and the Roman

Curia, the division and threatened destruction of his beloved Congregation, had all assailed him in turn, and his strength was well-nigh exhausted. He said Mass for the last time on the 25th of November, 1785. From that day forward he had to be contented with receiving Holy Communion at the Mass which was daily celebrated in his room. His ninetieth birthday was kept on the 29th of September, 1786, with solemn High Mass in the church, and then his brethren flocked round him with affectionate congratulations and good wishes. But his humility broke out into: "I do not deserve all this. I owe all to the divine mercy. I thank all the fathers for their great charity." Then came one warning after another that death was stealing on. Each time that the news of the departure from life of one of his old friends was brought to him he took the lesson to himself. He seemed enlightened from heaven to know that he was in the last year of his life: he even longed for the hour of his death. At length, on the 31st of July, 1787, he entered on his agony, and at twelve o'clock on the following day peacefully breathed his last. He had lived for ninety years and ten months, having reached the diamond jubilee of his priesthood and the silver jubilee of his episcopate.

As it so often happens with God's servants, so was it with Alphonsus. The hour of his death was the hour of his success: not only for his own career thus brought to a triumphant conclusion, but also for the Religious Institute which he had founded.

Father Blasucci in Sicily had sympathised with his Neapolitan brethren in their difficulties, and had never accepted the *Regolamento*. He had kept quiet and gone on with his local work; he had even succeeded in making a second Sicilian foundation at Sciacca in 1787. He now took the opportunity of petitioning the King for permission

to observe the old Rule in Sicily, on the ground that the oaths were a ground of scruple to his subjects. The Grand Almoner, author of the *Regolamento*, being now dead, Blasucci gained his request. This encouraged the fathers in Naples to present a similar request to the Royal Court. This also was granted by a decree of October 9th, 1790, which decided that all the religious of the Most Holy Redeemer, in Naples as well as in Sicily, were to follow the ancient Rule without adding anything thereto. Here was another example of how God holds in his hands the hearts of kings, and makes them all unconsciously do his holy will.

The *Regolamento* being thus abolished, Villani convoked a General Chapter to effect reunion, but death surprised him in the course of these preparations. He had reached the age of eighty-six, and expired peacefully on the 11th of April, 1792. He was followed to the grave during the same year by his lifelong friend, Father Mazzini.

The Chapter met at Pagani under orders from the Pope on the 1st of March, 1793. Forty-four deputies represented the houses both in the Papal States and in the kingdom. Father Di Paola gave in his resignation, receiving the title of Ex-General, and Father Blasucci was duly elected as Rector Major of the whole Congregation. Reunion, which had been predicted by St Alphonsus as coming after his death, was thus an accomplished fact. At this time the Congregation counted one hundred and eighty fathers and students, besides lay brothers, who were distributed in seventeen houses: seven in the kingdom of Naples, for three others had been added to the original four at the King's request—viz., Catanzaro, Tropea, and Stilo; seven in the Papal States; two in Sicily, and one at Warsaw.

Scarcely was Alphonsus dead when many persons of

high rank, moved by the ever-increasing opinion of his sanctity, petitioned Pius VI to institute a juridical inquiry into the holy life of the servant of God. The Supreme Pontiff acceded to this, and such was the success of the investigation that Alphonsus was declared Venerable only nine years after he had died. In 1803 a Decree was issued by the Holy See, declaring that after a most diligent examination nothing worthy of censure was found in all the works of the holy prelate. Thirteen more years elapsed, and then Alphonsus was beatified by Pius VII. Finally, on the 26th of May, 1839, the Feast of the Most Holy Trinity, he was canonised by Gregory XVI with all the splendid ceremonial which the Church uses on these occasions to honour her chosen champions.

II. THE TRANSALPINE DEVELOPMENT

In 1784 two pilgrims came to Rome and found their way to the house of St Giuliano, which Father Di Paola had founded in the preceding year, whose career was to have an immense influence on the future development of the Redemptorist Congregation. One of these was a Moravian named Clement Mary Hofbauer, the other was his bosom friend and fellow student, Thaddeus Hubl.

Clement Hofbauer was born at Tasswisz in Moravia at the end of 1751. His father, a small farmer, died when the boy was six years old. His pious mother, then took her orphan child before the crucifix, saying: "My son, *He* must be your father now; follow Him." At sixteen, being obliged to work for his living, he was apprenticed to a baker, but soon after, feeling the first drawings of a religious vocation, he entered the Premonstratensian Abbey of Znaim as a servant. Here he spent whatever time he could spare by day, and even by night, in the study of Latin. But being overcome with a longing for solitude he left the

Abbey, and lived for some time as a hermit first in Austria, and then in the neighbourhood of Tivoli. After a period of strict seclusion thus spent in prayer and austere penance, he became convinced that God called him to the holy priesthood and to active labour for souls. Inspired with this thought, he left Tivoli, and returned to Vienna that he might carry on his studies for the sacerdotal state. The means of following the courses at Vienna University having been put at his disposal by two kind ladies whom his character had impressed, he went through the classes, having Thaddeus Hubl, a young man somewhat younger than himself who shared his aspirations, as constant companion. However, he became so disgusted with the Anti-Roman and Erastian teachers at the University that he determined to seek a purer fount of knowledge and complete his course in Rome itself. This was the design that brought the two strangers to Rome, where they were guided to the little Church of St Giuliano in October, 1784.

They found the few fathers whom Di Paola had attached to the house at meditation in the church, and asking a child at the door who they were, received the striking reply: "These are the fathers of the Most Holy Redeemer, and you also will join them." In very truth, Hofbauer did ask for an interview, and was so struck with the account of their life and vocation that he asked to be received into their ranks. Moreover, it did not take him long to decide his friend Hubl to make a similar request. That the request was granted to these unknown strangers was surely a remarkable happening, in which we can scarcely fail to see the special guidance of Divine Providence. On the 24th of October they were clothed in the habit of the Congregation, thus beginning their Novitiate under Father Landi, a former companion of St Alphonsus, as Novice Master. On account of their fervour and the necessities

of the case their Novitiate was shortened, and they took their vows on St Joseph's Day, the 19th of March, 1785. They were now sent from St Giuliano to Frosinone for Ordination. They received the sacred dignity ten days later. That Father Di Paola had received permission from the Holy See to profess subjects without patrimony solved one difficulty in this matter. The rest of their time in Italy was occupied in pursuing their studies. In the course of the same year (1785)[1] they left Italy together to undertake the great enterprise of carrying the standard of the Congregation across the Alps into those northern lands where St Alphonsus had already prophesied that it would flourish.

Father Di Paola's first intention in sending the two strangers back to Austria was to found a house there. But on reaching Vienna they soon found this impossible. They meanwhile attended a course of Christian doctrine to complete their Theology. When they wrote to inform Father Di Paola how things stood, he offered their services to the Propaganda, and they were directed to proceed to Warsaw, the capital of Poland, where Mgr. Saluzzo, the Nuncio, warmly welcomed them together with Emmanuel Kunzmann, once Clement's companion in his hermitage at Tivoli, who now joined him in the capacity of a lay brother. The Church of St Benno, the German National Church at Warsaw, was at that time unoccupied, and the Nuncio begged Clement to take charge of it, and labour for the abandoned Germans in the city. This was in 1787.

St Benno's was a fairly serviceable church, but for house they had only a small unfurnished dwelling, and for funds but a few shillings. Moreover, the moral and religious state of Warsaw at the time was deplorable. There was unbelief in the air, and the corruption of life which follows

[1] Hofer.

on this dominated all classes. Besides, at first both Clement and his companion were unpopular with the Polish inhabitants of the city, being looked upon as foreigners and enemies of their race. But in time they changed all this. They set to work indefatigably for the salvation of the multitudes around them. At first they laboured for the souls of the Germans, but before long this was merged in a more universal apostolate. One after another new recruits came in to join the community. In 1793 they received their first Polish subject, John Podgorski, who after his ordination attracted the admiration of his fellow-countrymen by the eloquence and zeal of his sermons. The fathers gained recognition from the Polish King as a religious corporation, and other natives followed Podgorski into the Redemptorist ranks. By the end of the century they numbered twenty-five in all: nine priests, seven students, two novices, and seven lay brothers. Besides this, a second house had been established at Mitau in Courland.

For the remainder of St Clement's stay in Warsaw the services at St Benno's resembled a perpetual mission. The community rose at four, and made meditation from half-past four to five. At five the fathers went to the confessional, except one, who gave an instruction to the people. This was followed daily by High Mass, during which the people sang in Polish. After this came a Polish sermon, during which the church was thronged. A second High Mass accompanied by singing in Latin was followed by a German sermon from Clement himself, who afterwards himself sang a third High Mass. At this the music was by the best singers in the city, professional and amateur, who all offered their services free. In the afternoon devotions recommenced at 3.30 with a second German sermon, followed by the singing of Vespers and Exposition

of the Blessed Sacrament. Then the Germans left the church, and Father Podgorski preached in Polish. Then came the Way of the Cross. This was concluded by Benediction, an examination of conscience, and the acts of faith, hope and charity made aloud with the people. This went on day after day for weeks, months, and years.

There were other works of zeal going on outside St Benno's scarcely less important. Confraternities were set on foot, sermons were preached for the benefit of the French in Warsaw, and a society established somewhat on the lines of the Catholic Truth Society for the diffusion of good literature. There were daily classes of instruction for Jews and for Protestants. Clement also undertook the service of a second large church, that of the Holy Cross. He likewise managed to inaugurate a Catholic college or preparatory seminary in the city, which gave Poland many excellent priests. Nor did he count the temporal misfortunes of the poor outside his range, moved by the extraordinary circumstances of the place and time; he therefore set on foot two separate orphanages, one for boys and the other for girls. To beg for these he made light of fatigue, insult, and disappointment. It is hard to see what limit would have been put to his pious enterprises had the times been favourable, but the French Revolution was soon at its height, and threatened as it spread to involve nearly all the countries of Europe in one great catastrophe, wrecking their religious institutions. So Clement had to think how he might save something for the future should the threatened storm break over Poland.

In one respect the Revolution had brought him aid. For it had brought to his feet zealous candidates for the Congregation, exiles from the persecution in France. In years to come, when their studies were made and they had been ordained, he was able to employ these companions

from the West to plant the houses of his Institute in new, hitherto unvisited lands.

The greatest and most celebrated among these French recruits was Joseph Passerat, destined to become only second to St Clement himself in propagating the Redemptorist Institute far and wide. This true servant of God was born at Joinville in Champagne in 1772, and had been a model of piety and virtue from his tenderest years. While studying for the priesthood, the wars of the French Revolution had forced him out of the Seminary into the barracks. Being intelligent and of heroic stature, he was made drum-major and then quartermaster, but he aspired to another kind of warfare. Thinking that no government had a right to interfere with vocation, he fled into a dense forest, and as soon as possible made his way into Belgium. Refused admission into the seminary at Liége, he sought in vain at one college after another that solid theological learning which he needed to prepare for the priesthood. At Wurzburg he heard of the zealous labours of St Clement and the Redemptorist fathers at Warsaw, and resolved to go there. After a journey of several hundred miles, Passerat and three companions got to Warsaw, and offered themselves to St Clement, who received them all with open arms in 1796. The holy Superior soon found what extraordinary gifts of piety and prudence were to be found in Joseph Passerat, who became, especially after the death of Father Hubl, his right-hand man in his enterprises for the development of the Congregation.

After Clement had been praying for several years that God would provide a refuge for this community in view of the expulsion of the fathers from Poland, which the advance of the Revolution warned him could not be far distant, he was offered an old castle called Mount Tabor, not far from Schaffhausen on the borders of Austria and Switzerland.

He did not shrink from taking the long journey to visit it in company with his old friend Father Hubl. Poor and almost ruinous as it proved to be, he did not hesitate to accept it, for the position seemed a favourable one. Then, hastening back to Warsaw, taking Rome on his way, he left Father Passerat with a small number of fathers to take possession and set up the community. The new house was the abode of poverty and the scene of many hard privations, yet Father Passerat and his companions began to labour for souls, and soon found themselves sought after by crowds of the faithful whom their virtues and preaching attracted round them.

The good work done at Mount Tabor told, and hence when Clement came back to visit his sons in 1804, after an absence of more than a year, he was offered the care of a Shrine of the Blessed Virgin at Triberg in the Black Forest. Taking with him a certain number of subjects out of Father Passerat's community at Mount Tabor, he proceeded to Triberg, accepted the offer, and settled down with the others to labour incessantly for the pilgrims who came to visit our Lady's Sanctuary. But his very success proved ruinous. Jealousies were excited, especially among those whom the fathers had displaced. The administration of the diocese sided with the hostile clergy, until at last all faculties were withdrawn and Clement with his two communities was reduced perforce to inactivity. What was he to do? In his perplexity he addressed himself to the Bishop of Augsburg, in consequence of which appeal that prelate offered him a refuge in the town of Babenhausen, not far from his episcopal city. Thither, then, Clement transferred both the community of Triberg and that of Mount Tabor before the end of 1805. Meanwhile the situation in Warsaw had grown so critical that the presence of the Superior was urgently needed. Wherefore, leaving

the flock at Babenhausen in none too secure surroundings, but under the prudent guidance and inspiring example of Father Passerat, he returned to Poland.

He had not been gone from Germany more than two months when the blow fell upon the storm-tossed Redemptorists there. Bavaria had fallen under French influence, and the existence of foreign religious was a grievance to the new government. Father Passerat received notice to quit. He had once more to seek a resting-place elsewhere for himself and his little band of confreres.

He now bent his footsteps in the direction of Switzerland, and came to the episcopal city of Coire (1807). Here his trust in Divine Providence was unexpectedly rewarded, for the Bishop of Coire put at his disposal a fine monastery named that of St Lucius, recently handed over to the diocese by the Premonstratensians, to whom it had formerly belonged. Here they founded a well-furnished church and a solid roof over their heads. They at once began their accustomed labours for the people, preaching, hearing confessions, and keeping up a round of daily services. But even this nest was not destined to hold them for more than a few months, for the Bavarian government having seized another building in their dominions which served as Bishop's Seminary for Coire, the generous prelate had no alternative but to claim as a home for his clerics the house he had so readily allowed the Redemptorists to inhabit.

Thus, before the end of 1807, after a residence of less than six months at St Lucius, the pilgrims' packs had again to be loaded, and the harassed community were again on the road in search of a lodging. Father Passerat led the way in the direction of the Canton of Valais. They had to pass the Grimsel in the depth of winter, a journey full of hardships and not without danger, but the unconquerable spirit of their leader bore them over all their trials. Always

praying as he went on his way, ever cheerful, however black the outlook, Father Passerat's example shone like a beacon light guiding them to safety.

The descent being accomplished, the party reached the village of Viège in the Valais. Here they made friends with the parish priest, who was able to point out to them a house which they rented, and thus found themselves once more with a shelter over their heads. But the accommodation was insufficient for such a considerable number, and means of subsistence there were none. Consequently, Father Passerat was driven by necessity to disperse a great part of his flock, and at last to abandon Viège altogether. Six fathers were sent to different places in Switzerland to assist in the parishes, while Father Passerat, retaining with him his junior confreres, established himself at Farvagny in the environs of Fribourg, where he acted after some time in the capacity of Vicar to the parish priest of the place until the year 1815.

But before this period had elapsed, the long-threatened blow had fallen on Warsaw. The King, influenced by his French republican masters, signed, though unwillingly, the royal decree for the suppression of the community of St Benno's. Though the police kept this decree a secret until the actual day appointed for its execution, a friendly official had warned Clement of what was in store for him. An interior light had forewarned him in prayer some days previously. Hence he communicated the sad intelligence to his fathers, distributed whatever money was in his possession amongst them, and directed them to be in readiness to depart. One morning the police entered the house, and bade Clement assemble his community. Many of them were engaged in different functions in the church. One after another they were summoned. The cries and lamentations of the people, who saw them gradually vanish

from sight, were unheeded. Carriages with an escort of cavalry were at the door. Into these they were hurried, carrying only their personal belongings, and the cavalcade started off at a brisk pace through the streets of the city. St Benno's mission was a thing of the past.

The exiled fathers, after spending a month in the fortress of Kustrin in Brandenburg, had to bid farewell to their beloved Superior, and were then despatched by the police to their respective countries. Father Clement himself, accompanied by the student Martin Stark, set out for Vienna, where in the capital of the Austrian Empire he hoped to find some means of maintaining a foothold.

St Clement Hofbauer did, indeed, find a home in Vienna for the remaining twelve years of his life, but any hope he might have entertained of establishing a regular religious community had to be abandoned, at any rate for his own lifetime. He found occupation as Confessor to a convent of the Ursuline nuns, which was established hard by the Italian church. This was then without a Rector through the death of the good priest who had been in charge of it. Clement was named by the Archbishop Vice-Rector of this church, and here he was enabled to preach the Word of God and minister to the faithful. Rich and poor, learned and unlettered alike, flocked to his confessional. He was ever the same, full of zeal for souls, merciful to the sinner, a wise counsellor to the doubtful, always a dauntless champion of the rights of the Apostolic See in an atmosphere pervaded with the blight of Josephism or Gallicanism. His power with the young men was above all remarkable. He gathered round him quite a circle of these, and among them were to be found some of the most promising and brilliant of the university students. They used to meet each evening at the lodging of the servant of God, and while entertaining them with his cheerful ways and friendly con-

versation, he was able to ground them in those solid principles of Catholic faith and practice whose fruits they were to show forth later on. Out of this circle were to come the men who in years to come were to renew in Vienna the work which had been destroyed inWarsaw.

While doing with all his might the tasks which God found for him in Vienna, Clement could not be indifferent to the lot of his sons, now scattered as curates in the towns and villages of Switzerland. He was twice visited in Vienna by Father Passerat, who made the long journey to and fro on foot, in order to consult with his venerated Superior. At length he was offered the deserted Carthusian house at Val Sainte in the canton of Fribourg, and, the local authorities being willing, Father Passerat began the task of gathering together his dispersed community in its austere solitude. Thus, on the 12th of May, 1818, after fifteen years of perpetual wandering, regular observance could be once more set up, and no efforts were too laborious for Father Passerat to get everything once more in order according to the Rule. Not every member of the flock returned to the sheepfold. Some were detained by the bishops, who urged the scanty numbers of their clergy. Some had lost all love for the community life, and left the Congregation rather than return to it. However, in the following year (1819) the Superior had been able to gather round him at Val Sainte twenty fathers, besides students and brothers. With regard to the dispersed community, it is not easy to trace the fortunes of the members one by one. Gradually information is coming to light which accounts for most of them, and we know that a house was begun in 1815 at Bucharest in Roumania, which, however, only remained open until the year 1820.

It is now high time to devote our attention to the

fortunes of the Congregation in Italy during the years which comprised St Clement Hofbauer's wonderful apostolate on the other side of the Alps.

The torrent of the French Revolution swept into Italy some years after it had spent the most violent outbreak of its force in France itself. Bonaparte crossed the Alps, defeated the Austrians, and stripped the Pope of his States. Pius VI was taken from Rome on the 20th of February, 1798, and conducted first to Florence, and then to Valence, in which city he died in the following year. The invasion was disastrous for the Congregation of the Most Holy Redeemer. The fathers of Gubbio and Spello were driven from their houses and forced to take refuge in the General's residence of San Giuliano at Rome. Later on, when the French army occupied the Eternal City and proclaimed the Roman Republic, they had to flee again. San Giuliano was confiscated. Its inmates then hoped to find a safe asylum at Frosinone. But the hope was vain, for the invaders passed on to seize Frosinone as well, sacked the monastery and burned the archives. Hence the fathers who resided in that house, as well as those in Scifelli, had to be dispersed through the country districts waiting for better times.

The disturbance now spread to the kingdom of Naples. Both fathers and faithful were living in the midst of continual alarms. So much so, that Father Blasucci, the Rector Major, one day, losing patience, happened to say: "Let the French come: anything is better than these perpetual alarms." These hasty words were reported to the King, and as at that time any, even an equivocal, sign of sympathy with the invader was taken ill, the venerable Superior was arrested and interned in the Camaldolese Monastery near Sorrento. There he had to remain shut up in his little cell from April, 1798, to November, 1799,

when the storm had passed away. But he spent the whole time in prayer and in the practice of the gentlest patience. Then, the falsity of the charge made against him having been shown, he was set at liberty, and quietly took up again the reins of government of his Congregation.

When, by January, 1800, the tide of invasion had been rolled back, and Pius VII, elected at Venice, was able to return in triumph to his capital, it appeared that the Redemptorists had not lost so very much in the tempest as at first sight appeared. It is true that San Giuliano in Rome had been sold by the French, and never afterwards came back into the possession of the fathers. But they were able to return to all their other houses in Italy, while as early as 1804 the royal permission was given for a third foundation in Sicily, which was established at Palermo.

Once again the invasion of Italy, the seizure of the Pope at the bidding of Napoleon, and the incorporation of the Papal States in the French Empire, brought on a period of crisis for the Italian Redemptorists in 1809. The King of Naples had to flee to Sicily, and the armies of the French seized Benevento. This meant the closing of the house at St Angelo, so dear to St Alphonsus. The house in Benevento itself, on the other hand, was saved by being converted into a museum with permission for three of the fathers to continue to reside there. In the same way, although all the other houses in the Papal States were declared suppressed, Father Di Paola, who had proposed that Frosinone should be converted into an educational establishment, was allowed to remain there. Here he died on the 8th of November, 1814, assisted at his last hour by one of the other fathers sent on purpose to be with him, and fortified by the blessing of the Pope. Scifelli also was spared, not without supernatural intervention as it seemed, and the fathers continued to reside there, though

they wore their habit in public, and never took the objectionable oath demanded by the new civil authorities.

The European peace, which was secured by the Congress of Vienna in 1815, gave opportunities for a fairly complete restoration of the Catholic institutions which had been overthrown during the period of warfare which then ended. As with others, so with the Redemptorist Congregation, there was a return to the old abandoned houses, and withal an attempt at further expansion. In the restored kingdom of Naples Father Blasucci, with the encouragement of King Ferdinand, founded two new houses; the one at Somma near Mount Vesuvius, and the other in the city of Naples, where the church and monastery of St Antonio a Tarsia, as it was called, was handed over to the fathers. Both these foundations took place in 1817, and in that year Father Blasucci died at the age of eighty-eight, having ruled over the reunited Congregation for twenty-four years. Both he, as a devoted religious and prudent Superior, and his brother, Venerable Dominic Blasucci, who, after a few years of Redemptorist student life, died the death of a saint, and whose cause of beatification has been for some years before the Roman Tribunals, will ever be dear to their confreres, and their memory will be sweet wherever Redemptorists live.

Father Nicholas Mansione was chosen on the 26th of September, 1817, to succeed to the office of Rector Major. He ruled the Congregation for about six years, and was able, in the course of that time, to add four new houses to the Neapolitan region. These were Caserta, founded in 1818, and three others founded in 1820 at Aquila, Corigliano, and Francavilla respectively.

Austria

St Clement Hofbauer came to the end of his earthly pilgrimage on the 15th of March, 1820. Just before his final illness he had gained from the Emperor Francis I authorisation for the establishment of the Redemptorists in Vienna, and with this the offer of the tenth-century Church of Maria Stiegen, and an adjoining house as a starting-point for the new development. Yet, as these arrangements were only in prospect, without any steps being taken to carry them into effect, it almost seemed as if the unfinished work might expire at his graveside. But John Madlener, one of the foremost disciples of the departed saint, and already a priest, stepped into the breach, invoking the assistance of Archbishop Hohenwart to secure that the plan might not be suffered to lapse. Kaiser Franz thereupon renewed the leave he had given, with positive instructions that the dilapidated church and house should be put in a state of repair to receive its future inhabitants. However, this must needs take time, and hence, to save delay, the Franciscan Fathers charitably came to the rescue, and allowed the first band of aspirants to the new foundation to begin their Novitiate in their house under the direction of St Clement's former companion Father Martin Stark. Out of the twenty-seven whom Madlener had collected as candidates, only six were ready to take up their residence in the Franciscan house on the 20th of May: Pajalich, Unrechtsberg, Nossal, Prigl, Springer, and De Held. Though these were at once clothed, the 2nd of August was the formal opening of the Novitiate.

Meanwhile, the Superiors of the Congregation had done what was in their power to replace St Clement as head of his confreres north of the Alps by appointing Father

ST. ALBERT'S COLLEGE

Joseph Passerat Vicar General in his room for the Transalpine countries.

Father Passerat had by this time spent eighteen years driven from pillar to post in his persevering attempt to plant the Congregation in Western Europe since the day in 1802 when he had been sent forth for that purpose from Warsaw. The last two years had been spent as narrated above, in a comparative calm, at the old Carthusian Monastery of Val Sainte near Fribourg. This very year, 1820, had brought to a conclusion his negotiations for bringing the Redemptorists into France. On the 2nd of August he had been able to establish a community at Bischenberg in Alsace, but now he had to leave all that and hearken to the call of obedience. He reached Vienna at the end of October, and found the church and house at Maria Stiegen nearly ready for occupation. On the 22nd of December the community were transferred thither from the house of the Franciscans, and on Christmas Eve the old church was blessed anew.

Father Passerat assumed the direction of the Novitiate himself, and named Father Stark Rector of the house. Several fathers dispersed at Warsaw at the time of the persecution were now able to rejoin the community, and many of the twenty-seven candidates named by Madlener came to the Novitiate one after another as their engagements ended. This made quite a notable band when Father De Held and those first clothed were professed (2nd August, 1821). Then, as the newly professed advanced in their studies and were ordained, came a gradual growth in the numbers at Maria Stiegen, so that new foundations became possible.

In 1825 the Bishop of Seckau offered the fathers the disused convent at Mautern in Styria, and in 1827 Fathers Unrechtsberg and De Held were sent to take possession of

it. This became the House of Studies for the Austrian Fathers. Frohnleiten was accepted in 1826, and another house at Innsbruck in 1827. Meantime the confreres who had remained under the leadership of Father Czech in Switzerland had made a certain amount of progress. Val Sainte indeed was given up soon after Father Passerat left for Vienna, but it was replaced by a more suitable foundation at Fribourg itself, where the fathers were able to assemble a large community of priests, students, and brothers. At the same time Bischenberg became a prosperous Novitiate, and a third house was opened near Colmar in 1824.

In 1826 a still more distant enterprise was engaged in through the acceptance of a foundation at Lisbon in Portugal. Four fathers and two brothers were sent there, and, having been given permission to receive novices, there seemed promise of growth and hope of cultivating a new field of labour. But civil disturbances over the succession to the throne came in to frustrate all this. The Redemptorists were thrown into prison, and then banished. They travelled to Ostend, making *en route* a short stay at Plymouth, this being the first time a Redemptorist had landed in England; then they pursued their way to Vienna, taking with them several Portuguese subjects who had preferred expatriation to an abandonment of their vocation.

Belgium

In 1831 a new departure was made by the sending of the first Redemptorists into Belgium. This enterprise seemed to open an auspicious field to their zeal. It must be remembered that up to this time, neither in Austria nor in Switzerland, though the Congregation had taken root and grown, had its own special work, that of the missions, been possible. The interference of the civil power raised too

great obstacles. But Belgium was a new state, and as far as its people were concerned, mainly a Catholic one. It seemed that here would be found a sphere where the missions might be carried on in untrammelled freedom. This amply explains the welcome Father Passerat gave to the invitation which two pious Belgian priests pressed upon him, as well as its importance in his eyes. As a temporary abode, a house at Rumillies was assigned to the fathers, and here on the 1st of November, 1831, were installed five fathers and one lay brother. About the same time a talented young Dutch priest, Bernard Hafkenscheid, who had just gained his Doctorate in Rome, had been received into the Congregation, and on his way to take leave of his friends had called on his former master and lifelong friend Bishop Van Bommel of Liége. This great man at once offered a foundation in his episcopal city, and as he proposed temporary charge of the Church of St Paul (1832), Father Passerat thought this foundation should be accepted as well as that of Rumillies in the preceding year.

But what was now wanting was a man of energy and of outstanding religious fervour to carry these attractive beginnings to a successful issue. Father Passerat believed he had this man close by his side in Vienna. Hence he made the sacrifice, and gave his trusty lieutenant, Father De Held, the commission to go to Belgium as Visitator, that he might take charge of the affairs of the Congregation in that land. Frederic De Held accepted the onerous office, and no sooner had he reached Liége than the zealous Bishop Van Bommel proposed to him a further foundation at St Trond, where he said there was a disused friary which could easily be bought and converted into a suitable residence for the fathers. It was almost embarrassing to be led on so quickly from one enterprise to another, but Father De Held promised to consider it, and after three

days' stay in Liége visited St Trond, which he found so much to his taste that he agreed to do all in his power to accept the place.

It may be easily seen that with three new communities to form, the zealous Visitor had to strain every nerve to collect confreres in sufficient numbers for the purpose. Even of those who were already around him, more than one proved unsuitable for the extraordinary efforts which their position required. Passing on from St Trond to make the visitation in Rumillies, Father De Held found much that was disappointing.

Not grasping sufficiently well the character and work of the fathers, the clergy of the neighbourhood had asked for their assistance singly in their ordinary parochial work, so that they were in danger of taking up the duties of curates to the parish priests, and were scattered over the environs in such a way that community life was almost abandoned. Some of the first fathers to come there had unfortunately yielded to the clergy in this matter, but with the coming of Father De Held all this was changed. As soon as he could manage it, two of the fathers were removed, and a Superior appointed who could be trusted to maintain a high standard of regular observance. This was Father Pilat, who was just returned from Lisbon, where he had held the office of Superior until the expulsion thence which the Revolution had brought about. In fact, the departure of the Redemptorists from Portugal, just alluded to above, though at first sight a misfortune, provided Father De Held with several missioners for Belgium. For all the fathers who arrived thence in 1833 were handed over to the Belgian mission.

During all this time the Visitor never lost sight of his primary object, which was the development of the exercises of the Apostolic Missions in the strict sense after the manner and in the spirit of St Alphonsus. It was not long

before an opportunity was given him of making a commencement in very providential circumstances. It was not, however, to be in Belgium itself, but just across the border in the Dutch Province of Limburg. The invitation came from the parish priest of Gulpen, a village in that part of the country, which had suffered much in its Catholic life from the opposition of Jews and Calvinists. But, since the church of the neighbouring village of Wittem was a better centre, and more suitable for the mission, the exercises were begun by Father De Held with three other fathers at Wittem on the 22nd of December, 1833. The results were beyond all expectation. Not only from Wittem and Gulpen, but from still more distant places, such as Aix-la-Chapelle and even from Cologne, thousands flocked to attend the exercises. The closing exercises took place amid scenes of devotion and enthusiasm, which showed a widespread renewal of faith and practice. It was followed by other missions in Gulpen and Heeren with equally remarkable success, and the work of the fathers, at least as far as the German-speaking people were concerned, seemed assured of a great future. It remained now to do as much with regard to those who spoke the French language. Fortunately, an opportunity to do this was offered in the summer of 1834, through an invitation to Themister, a parish not far from Liége. Father De Held could not himself preach in French, but the coming of Father Bernard Hafkenscheid to Liége after his profession in 1833, as well as the presence of Father Passerat, the Vicar General, who came to Belgium to make the visitation in person in 1834, amply supplied any deficiency. The Venerable Father Passerat undertook to preside over the mission himself, so that under his leadership, and with Father Bernard as an eloquent co-operator, there could be little anxiety as to the work. Themister was a great success, and was

followed by another French mission in Verviers. Henceforward the fathers were able to go on from one mission to another with ever-growing reputation and with mighty results for the good of souls. The work was secure, both in the German and the French languages.

Meanwhile there had been developments in other directions. The mission of Wittem had the further consequence that it suggested another foundation of considerable future benefit to the Congregation. As soon as St Trond was in a state to receive them, both novices and students had been sent there, as well as the missionary community, and as a considerable number of new recruits continued to arrive, a new difficulty arose. Before long St Trond became inconveniently crowded. Moreover, as a house planted in the midst of a town, it was not ideal as a house of studies. Father De Held was determined, as soon as possible, to provide for the better accommodation of his junior confreres during their years of preparation. It was then that the remembrance of Wittem came back to him. Wittem contained an abandoned Franciscan house of considerable size, which, after the suppression of the religious orders at the Revolution, had passed into the possession of a noble Dutch family named Van Veldhoven. Negotiations were set on foot, both with the proprietors and with the diocesan authorities. Meanwhile the students were bidden to pray their best with petition and pilgrimage. The outcome was that the monastery and church were both secured on favourable terms, and were gradually fitted up to become the Redemptorist house of studies. At the beginning of 1836 Father De Held gave orders for the students to move from St Trond, and on the 12th of January the new establishment was formally commenced with Father Alexander as Superior, and Father Heilig as Professor of Philosophy. Before long the newly professed

Father Victor Dechamps, later on Cardinal Archbishop of Malines, was sent to Wittem to take charge of the students. His influence contributed greatly to make the new house a model of religious life and of theological study, to which came as the years passed on students from nearly all the European countries, to live in amity under one roof.

St Alphonsus was canonised on Trinity Sunday, the 26th of May, 1839, and the gathering of the fathers in Rome for the ceremony drew the attention of the Pope and of the Roman Court to the recent development of the Saint's Institute. Whence came all these Superiors, who then appeared in the Eternal City, and by what ties were they united to the mother house? Owing to the regalist claims of the Neapolitan government these ties had become well-nigh invisible. The system of that kingdom required that the Rector Major must always reside within its bounds and make it his centre. There the General Chapters must be held. The King claimed to confirm or reject every Statute that it made. The result of all this was that the Rector Major had practically become a stranger to the affairs of the fathers who dwelt beyond the Alps. These fathers depended in practice almost entirely on the Vicar General, who lived at Vienna, and even *he* was hampered in the exercise of his government by the civil authorities.

Gregory XVI, when informed by Father Passerat of these defects of organisation, determined to apply a remedy. By a Decree of the 2nd of July, 1841, he divided the Redemptorist Congregation into six provinces: the Roman, Neapolitan, and Sicilian in Italy; the Austrian, Swiss, and Belgian, north of the Alps. Furthermore, the Sovereign Pontiff ordered the Rector Major to transfer his seat of government to Rome, offering the fine monastery and noble Church of St Grisogono in the Trastevere to provide him with a suitable headquarters. The office of Vicar General

was to be abolished, and the Provincials were to depend directly on the Rector Major.

However, it proved impossible to put this organisation into full operation on account of the Neapolitan opposition. The King of Naples protested, declaring that the Congregation was a Neapolitan institution, St Alphonsus a patron of the kingdom, and Naples necessarily the centre of his Order.

The Pope, having to make a choice of evils, yielded to these representations. Father Ripoli, the Rector Major, continued to govern from Naples all the houses in Italy, and Father Passerat remained Vicar General, though with three Provincials: Father Michalek in Austria, Father Neubert in Switzerland, and Father De Held in Belgium, administering the houses under their respective jurisdictions. This lasted until 1848, except that new Provincials were found for Switzerland and Austria in Fathers Czech and Bruchmann respectively.

With regard to the German side of the Congregation, the most important event of the intervening years up to 1848 was the invitation from King Louis of Bavaria that the fathers would accept part charge of the celebrated pilgrimage to Our Lady of Alt-Oetting in 1841. Besides the church, a large monastery formed part of the offer, and as time went on as many as twenty fathers were employed in the spiritual care of the crowds of pilgrims who flocked to the place. Moreover, when trouble began in Vienna, it was found convenient for the Provincial to change his residence to Alt-Oetting. It also became a residence for novices and students. A second house in Bavaria was founded about the same time at Vilsbiburg in the diocese of Ratisbon.

From Switzerland, on the other hand, the fathers were ever taking deeper root in the soil of France, especially in those provinces of Alsace and Lorraine which have ever

been remarkable for their religious spirit. Landser, in the diocese of Strasbourg, was founded in 1845, and Teterchen in Lorraine in 1847. Further south, in the hill country of Savoy, Contamine-sur-Arve (1847) brought the fathers into the land sanctified by the labours of St Francis de Sales. As the work increased in France, and through persecution failed, at least temporarily, in Switzerland, it became evident that Swiss Province was a misnomer, and leave was given by the Holy See to adopt the name of Gallo-Helvetic Province.

It is also to these years that we must refer the beginning of the Congregation in England, as well as all but the earliest commencement of its great developments in the United States of America, but these things will be narrated more in detail below. On the whole, it was a time of progress and peaceful growth, but storms were in the air. When the tempest broke out in 1848, there were but few Redemptorists whose fortunes were not to a greater or less extent affected by the changes which it wrought.

III. THE REVOLUTION OF 1848 AND ITS RESULTS

The first disturbance of the regular order of life among Redemptorists caused by the Revolution happened in Switzerland. In 1847 the Protestant Canton of Berne decreed the expulsion of religious. This was resisted by the seven Catholic Cantons, and the dispute culminated in a sort of civil war, which ended in the establishment of a new government determined to expel all religious from the neighbourhood of Fribourg. This meant the fall of the large house which the Congregation held in that town. It had been the residence of the Provincial, and at the time of the suppression comprised twenty-five fathers, besides students, novices and lay brothers. Dispersed from their home in the Congregation, they had to seek

refuge where they could in France, in Savoy, and elsewhere.

But the persecution at Fribourg was only the prelude to still greater evils. In February, 1848, a fresh revolution drove Louis Philippe from the French capital, and from this commencement one after the other nearly every throne in Europe began to totter. In Italy, the Carbonari, after overthrowing the government in the north of Italy, seized upon Rome and the States of the Church, and proceeded to overturn the royal government at Naples. In all these cases the closing of the religious houses and the exile of their inhabitants followed almost as a matter of course. In May, 1848, the Revolution reached Vienna. A violent mob from the street chased the religious out of their houses, forcing them to find a temporary asylum with their friends. At the Redemptorist house of Maria Stiegen an attack was made on the church doors, and, though the crowd was for the moment beaten off by the soldiers on guard, it returned the next day in increased numbers and broke into both house and church. Both were sacked and the fathers, forced into vehicles, were driven into the open country and forbidden ever to return to Vienna. A Decree was then published which suppressed all Redemptorist houses in the Austrian States. Ten of these thus remained closed from 1848 to 1854. The German Confederation then followed suit with a similar Decree. The only region where it was not executed was the kingdom of Bavaria; there the wonderful shrine at Alt-Oetting went on its way unharmed among the general destruction.

Amid the general stream of fugitives from the German and Austrian houses the most illustrious was the Vicar General, the Venerable Father Passerat. Sheltered for a time in a neighbouring priest's house, he never once lost his peace of mind and resignation to the will of God. As

soon as he was able to come to a decision about his future abode, he elected to pass on to the Redemptorist house at Tournai in Belgium. He reached this refuge in safety, but almost immediately gave in his resignation of the office of Vicar General, which his great age, combined with the fact that he was perforce removed from the centre whence he had guided his confreres' career, made a burden too heavy for him to bear. He survived another ten years in the house he had chosen, entirely given up to recollection, prayer, and mortification, suffering much, but always resigned. On the 30th of October, 1858, he died the death of a saint at the age of eighty-six. He was declared Venerable by Leo XIII (13th May, 1901) in the Decree which permitted the Introduction of the Cause of his Beatification.

It was several years before any lasting or satisfactory settlement could be reached for the government of the Transalpine houses. Father Ripoli survived as Rector Major at Naples until 1850, but it was almost impossible for the fathers north of the Alps to communicate with him. Hereupon, the Holy See, being approached as to what should be done, showed its desire for the reunion of all the fathers under one head. Consequently, instead of choosing a successor to Father Passerat, ampler powers were given to the three Provincials—Father Heilig in Belgium, Father Bruchmann in Bavaria, and Father Ottmann in France—to govern their respective provinces until a Rector Major could be elected to rule the whole Congregation. Hence the Transalpine fathers were practically governed by the Provincials for the next two years (1848–1850). Then in 1850 Father Ripoli died, and Pius IX of his own accord named Father Nicholas Trapanese as Rector Major provisionally, until a General Chapter could assemble and elect a Superior General to

reside in Rome, and thence preside over the entire Congregation.

But here, again, they were reckoning without the restored court at Naples. King Ferdinand was willing to approve of Father Trapanese's appointment, but not of the transfer to Rome, nor of the union with Redemptorists who were not subjects of His Majesty. In face of this attitude, Pius IX, being under great obligations to the Neapolitan King, felt obliged to yield for the time. In this way the *status quo* was maintained for yet a few years: Father Trapanese continued to rule the Italian houses from Naples, while those of the Transalpine fathers were placed under the jurisdiction of a Vicar General, as in Father Passerat's time. The new Vicar General was the brilliant Austrian lawyer, Father Rudolph Von Smetana. Vienna was still closed to him, so Father Smetana went to live for the next three years (1850–1853) at Coblenz on the Rhine, where a temporary house had been secured in May, 1849. Two Procurators were appointed to live in Rome, as for the moment neither Rector Major nor Vicar General could do so. These were Father Centone for the Neapolitans, and Father Queloz for the Transalpine fathers.

As soon as possible after this, since a General Chapter was out of the question as an immediate event, Father Smetana summoned the Superiors of that portion of the Congregation which was under his jurisdiction to Bischenberg in Alsace, where an assembly met in November, 1850, at which several important points were decided. The gradual abandonment of the small houses in which the fathers in England were dispersed was there decreed. About the same time, on the other hand, new foundations were accepted at Bornhofen in the Rhineland, at Treves, and at Amsterdam. After this meeting Father Smetana proceeded to make the Triennial Nominations for the provinces

and houses under his rule. While Father Bruchmann was confirmed in office in Germany, Father Dechamps, already a leader among his confreres, became Provincial in Belgium, and Father Mauron, the future General, in the Gallo-Helvetic Province. The growth in America had been so great and the difficulty caused to the Belgian Province by the distance was so considerable that a new Province, the American, was added to the three existing Transalpine ones in 1850, Father Bernard Hafkenscheid being named the first Provincial. Next year (1851) Father Smetana undertook a Canonical Visitation with the laudable object of becoming personally acquainted with the fathers and houses in the now widely spread organisation over which he had control. Doubtless both what he was able to see for himself and what he learned from others must have been enough to convince him that progress was being made, and great good for souls achieved.

The disasters which had befallen the Congregation in Germany were used by Divine Providence to spread it into yet new lands, and to strengthen its forces where as yet its members were few and scattered. A field of labour had to be found for the fathers in more distant lands. The needs of the American houses with their overwhelming work attracted some of the fathers across the Atlantic to take a share in bringing in the great harvest, others crossed the English Channel, and enabled a wider range to be given to the hitherto limited range of the doings of the fathers in England. In 1848 also a few others passed into Norway, and settling at Christiania, were able, by the generosity of pious benefactors, to build a monastery and the handsome Church of St Olaf, now the pro-cathedral, in that city.

The fathers remained at Christiania until about 1853, and then, the Austrian troubles being now at an end, they returned to their native land. A certain number of others

managed to remain in Austria singly during the days of persecution, and then, when peace was restored, rejoined their own communities.

Meanwhile, the feeling in favour of the reunion of all Redemptorists under one Superior General residing in Rome was growing, and some of the fathers took it upon them to urge the matter upon the Holy See. Father Dechamps and Father Pilat were especially prominent in these representations. Father De Held, while heartily in sympathy with these steps, did not himself take any active measures to further them. The Vicar General, Father Smetana, though not opposed to the reunion on principle, seems to have thought that it was inopportune just then, and to have discountenanced bringing any pressure to bear upon the Holy See to change the existing arrangement. However, things were moving in that direction in spite of him, and in 1853 he seems to have been convinced that it was his duty to leave Coblenz, being summoned by Pius IX to take up his quarters in Rome, so as to be ready for whatever might happen. He had the good fortune to meet Pius IX, and to be welcomed by him, just as he was entering the gates of the Eternal City. Some days later he was named a member of the Commission chosen to prepare the declaration of the Immaculate Conception. But, he was badly off for a house of residence. The only Redemptorist establishment in the Capital of the Christian World was the little house and Church of S Maria in Monterone: there he took up his abode for the moment.

On the 6th of September, 1853, appeared a Papal Decree separating the houses in the States of the Church from those in Naples and Sicily, leaving only the latter under the Rector Major, and joining the Roman houses to those under the Vicar General. On the 8th of October another Decree directed Father Smetana to settle upon a permanent place

of residence in Rome and to call a General Chapter to meet there.

It was clear that S Maria in Monterone was an impossible centre for the whole Institute; St Grisogono was no longer available, so a new site had to be found. In these difficulties a benefactor appeared in the person of Father Edward Douglas, the first native of Great Britain to join the Congregation. He was at that time in Ireland, engaged in the work of the missions, but wrote to his Superior, offering part of his fortune for the purchase of a suitable house to be the residence of the General and his Curia. Full of gratitude for the generous offer, Father Smetana summoned Father Douglas to Rome.

Pending the acquisition of a suitable house, Father Smetana had gone to Alt-Oetting in Bavaria, and there Father Douglas met him. Passing on to Rome he then took up his abode with the Procurator General at S Maria in Monterone, and with his assistance began to negotiate for the purchase of a suitable house. Finally, the Villa Caserta, the property of the Duke Gaetani, on the Esquiline, was acquired early in 1854, and as soon as all the formalities had been completed, was adapted and prepared not only for the residence of the General, but also as the place for holding the General Chapter. Father Douglas was named Provincial of the Roman Province, and as soon as the Villa Caserta could be fitted up for their residence, he, as well as the Vicar General and a small community, took up their abode there on the 25th of March, 1855. The General Chapter had been summoned for the 26th of April, so the intervening month was fully occupied with the necessary preparations, and with the arrival of the various representatives from the different countries.

On the appointed day the Chapter commenced. It consisted of twenty-seven members: the Vicar General and

his Curia, and the Provincial with two Vocals from each of the seven provinces represented. The original three had grown to seven by the erection of the American and of the German Province, as distinct from the Austrian, the counting of the Dutch and English houses as a Province in view of its coming foundation, and the Papal Decree transferring the Roman houses from Naples. The Capitulars were a notable band. To mention only a few, there were Fathers Smetana and De Held, who were the favourite candidates for the Generalship; Fathers Konings and Heilig, the Moralists; Father Bernard, the world-renowned missionary; Fathers Mauron and Douglas, henceforth inseparable friends and companions in the government of the Congregation; Fathers Dechamps and Swinkels, both destined to wear the mitre in widely different circumstances.

The first business was the election of a Superior, for such was the Pontifical command. Fathers Smetana and De Held stood out conspicuous before the eyes of all as equally distinguished men, tried servants of the Congregation, and both supported by a weighty body of opinion as best suited to preside over the family of St Alphonsus. A two-thirds majority was needed for a valid election, but at the end of ten scrutinies these two were left with ten votes apiece, the few others being divided amongst various members of the Chapter. Father Douglas from the first had given his vote to neither of the two, but had consistently voted for the young and unknown Provincial of France, Father Mauron. At last, when it became evident that neither Father Smetana nor Father De Held could secure the requisite number, others likewise transferred their votes to Father Mauron. Thus it came to pass that on the 2nd of May he had the required majority, and was duly elected. Pius IX received the Capitulars two days later,

and benevolently blessed the new régime which Father Mauron's election inaugurated.

But the Chapter had other work. It had to go through the Rules of the Institute, and make whatever further regulations seemed necessary for regular observance and the work of the fathers. Thus the Sessions continued for two months, and it was only on the 20th of July that the members were able to finish their labours and return to their respective homes. Six Consultors had been chosen to aid the new General in his government. Among these, perhaps, the most prominent was Father Douglas. The management of the affairs of the Congregation had thus fallen in the main into new hands. The General, a Swiss, was but thirty-seven years of age; Father Douglas had only been in the ranks of the Institute a few years. As to the former leaders, Father De Held and Father Smetana, the former retired to Belgium and then to Aix-la-Chapelle, where for a long period he led a life of most edifying regularity and piety, not dying till 1881; the latter similarly retired to Gars in Bavaria, where he also lived in studious and devout seclusion, but neither the one nor the other took much part in the public life of the Redemptorists. Father Smetana died at about the age of seventy. He had employed part of his leisure in composing a valuable *Clergy Retreat*, which has been published and repeatedly translated into English.

IV. DEVELOPMENT OF THE CONGREGATION SINCE 1855

Italy

When the new Rector Major and his Consultors were left in charge of affairs after the Chapter, they found many difficulties pressing for solution. It must be always

remembered that the Neapolitan fathers, who were at that time far more numerous than those in the Roman States, were by Papal Decree under another jurisdiction. The Roman Province had to be built up almost from nothing. The Neapolitans had nineteen houses and over 300 fathers. A first enterprise was the building of a new church dedicated to St Alphonsus alongside the Villa Caserta. Under the superintendence and at the expense of Father Douglas a commencement was made in 1855. The church was finished and opened in 1861. It was something of a phenomenon in classic Rome, for it was built in the Gothic style of architecture after the designs of the English architect George Wigley. To extend the sphere of labours of the Province, new foundations were made at Trevi and Gubbio, but they only survived until 1861. A better fate was in store for Bussolengo, founded in 1855, for being in Austrian territory, as was also Finale, both escaped the Revolution which wrecked Gubbio and Trevi.

The church at the Villa Caserta had not been open many years before it became one of the most celebrated shrines of the Madonna which the city contained. Investigations into the history of the Villa Caserta brought to light the fact that on part of the garden had formerly stood the old Church of St Matthew, in which a miraculous picture of Our Lady had been honoured. The church had been destroyed at the time of the French occupation, but inquiries showed that the picture existed still in a private oratory belonging to the Augustinian fathers at S Maria in Posterula. One point in the history of the picture was that Our Lady had signified her wish that it should be publicly honoured between the Lateran Basilica and St Mary Major, as it actually was in St Matthew's. Hence the desire arose to get it back as near as might be to its original resting-place. At last, after reflection and prayer,

Father Mauron approached the Sovereign Pontiff, asking that on account of its past history it might be given to the Church of St Alphonsus, compensation being, of course, made to its actual guardians. Pius IX, having examined all the circumstances, wrote an Order to this effect, and on the 16th of January, 1866, the holy picture was brought to the Redemptorist church in procession, amid scenes of the greatest enthusiasm and devotion. As time went on, its new home became a centre of veneration and prayer to the Madonna. Many answers to prayer, some of them partaking of the miraculous, were obtained, and from this shrine devotion to Our Lady of Perpetual Succour, for so is the picture styled, has radiated over the whole Christian world.

On the other hand, storms were gathering over Italy and the Holy See, and in each successive outburst of the tempest the Redemptorists were to bear their full share. First came the troubles in Sicily, where the Revolution led to the suppression, on the 18th of June, 1860, of all the four houses then existing in that island, and the dispersion of the communities. Then came the ejection of the King of Naples, and the union of the kingdom with the Sardinian crown to form the new kingdom of Italy. Here, of course, the ruin was on a larger scale, because the Congregation had more houses on its native soil, and there were more fathers to feel the stroke of the enemy. By a Decree of the 14th of July, 1866, no fewer than thirteen houses were suppressed, and their inhabitants sent flying. In Pagani and one or two of the older houses, a few of the fathers and brothers managed to exist on sufferance. But the main body had to abandon the community life and find a refuge where they could. It seemed as if the days of the Neapolitan Province were numbered. Even the Roman Province felt the effects of the blow, and lost five out of its ten houses.

In all some four hundred religious were left without a home. Father Mauron's grief may be imagined at beholding the Institute thus falling to pieces all over the Peninsula, and especially at seeing the danger of those venerable foundations in the kingdom of Naples which had cost St Alphonsus such care and pious labour. Thus, at any rate, was shown the truth of the Holy Founder's saying: " If the Congregation is not established outside of Naples it will come to an end !" One ray of consolation was that the Neapolitan Redemptorists, whom regalist interference had kept so long separated from their brethren in the rest of the world, voluntarily embraced reunion. On the 17th of September, 1869, this was accomplished. Father Trapanese, who had been appointed by Pius IX, Rector Major of the Neapolitans in 1850, died soon after the Chapter of 1855, and had been succeeded by Father Lordi, and then by Father Berruti. The latter now went, in company with Father Mauron, to the Congregation of Bishops and Regulars to agree upon the terms of reunion. Father Mauron was henceforth to rule the whole Institute in Naples as elsewhere, but Father Berruti was to keep the title and privileges of Rector Major as well. Pius IX ratified the act on the same day.

The number of fathers in the Neapolitan kingdom had decreased from 300 to 240, but, of course, it was impossible to find an abode in other lands for such a number, especially in view of the practical impossibility for a Neapolitan to support life in the cold regions of the North. Therefore, they remained for the most part living singly in a kind of dispersion or *diaspora*. But Father Mauron did what he could; the students were, through the brotherly co-operation of the Provincials, sent at one time to Puchheim in Austria, at another to Wittem in Holland, while room was found for some in the mother house at the Villa Caserta.

But, before long, the breath of persecution was to touch the General's own residence, and make life there almost as precarious as in the houses already suppressed.

The Vatican Council was summoned to meet on the 8th of December, 1869, and its assembling was made the occasion of much opposition, both on the part of the European Powers, and also on the part of individual enemies of the Papal Power. It is true that the plans mooted for open interference with the Council came to nothing, but the events of the following summer, when war broke out between France and Prussia, proved an insuperable obstacle to the further continuance of the Council.

It may be, perhaps, worth mentioning that the Common Room at the Villa Caserta was the chosen place of assembly for many of the most prominent supporters of the definition of Papal Infallibility. Here came Manning, Dechamps, and others to discuss the situation and the measures to be taken in dealing with it. Father Mauron was the trusted counsellor of many of them, and Father Douglas was an enthusiastic supporter of the same cause.

Napoleon III withdrew the French garrison which for twenty years had stood between the Pope and any further attempts to deprive him of the temporal sovereignty of Rome. The Italian government was already prepared for this eventuality, and almost at once put its troops in motion towards the Papal States. After a brief formal resistance the city was surrendered on the 20th of September, 1870, the Pope's little army was disbanded, and the invaders had everything at their mercy. Pius IX retired into the Vatican, and much ecclesiastical property was seized by the intruding government. The Villa Caserta was in danger of a similar fate. It was therefore deemed best to fly the British Flag, and to send on the deed of purchase by Father Douglas as a British subject to the

Ambassador. The latter forwarded this to the Foreign Office in London. There, however, it was held that the estate could not count as British property, and that therefore the flag must be hauled down.

First of all, a lawsuit was commenced in the Italian courts, but the decision was adverse to the claims of Father Douglas. Help, however, came from an unexpected direction. A Polish lady, wife of the French Ambassador, the Marquis de Noailles, had lately come with her husband to Rome, on the transfer of the latter from the Legation at Washington to that at Rome. Before leaving Washington she had been begged by a friend to visit in Rome the shrine of Our Lady of Perpetual Succour and pray for her there. Some time after her arrival she did so, and was so struck with what she saw that she came to the house, asked to see the Superior, and asked many questions about the church and the picture. The Father General received her himself, and having satisfied her pious questions, began, after she had explained who she was, to speak of the danger the establishment was in of being confiscated, and of the injustice with which Father Douglas had been treated in the matter. He then made bold to ask her if she thought that on account of her position she could give any help or counsel in the matter. Seeing the distress of the Father at the danger the house was in, she promised that she would do her utmost. And she was as good as her word. With wonderful energy she spared herself no pains, and left no stone unturned to rescue the community from its perils. She approached the Italian Royal Ministers, as well as the English Ambassador and others, and she did so to such good purpose that though the Tribunal of Appeal had already given an unfavourable decision, a new hearing was ordered before the Council of State. The result of this was that, against all expectation, this Council, influenced

by what the Marchioness de Noailles had urged, and there is reason to believe after the expression of a wish on the part of King Victor Emmanuel himself, decided that the College of the Redemptorists had been validly set up as a corporate body of international character, and that hence the property was exempt from the general decree of suppression. Furthermore, that as the garden had already been seized for the purpose of making public improvements and erecting new houses in the district, some compensation should be paid for what had been taken. This decree of the Council of State bears date the 19th of June, 1879, and ever since the community has remained in peaceful possession of both house and church.

To compare smaller things with greater, one may reasonably think that as a pendant to the Decrees of the Vatican Council for the Universal Church there came for the Redemptorist Institute the declaration that St Alphonsus should be counted among the honoured few who bear the title of Doctor of the Church. The wish for this declaration sprang up almost naturally as an immediate sequel to the Canonisation of the Saint in 1839. It was important to bring forward Catholic learning and science, especially in the person of those who were Saints. As early as 1844 a petition was prepared to Gregory XVI for this end, and signed by more than seventy bishops, amongst whom was the Bishop of Imola, afterwards Pius IX. But the circumstances were such that little further was done in the matter at that time. It was only a quarter of a century later, on the occasion of the centennial celebrations in honour of SS Peter and Paul in 1867, that the renewed petitions, full of testimonies which form but a long panegyric of the Saint, and signed by a multitude of cardinals, bishops, generals of orders, chapters, university faculties and others, invited the Holy See to take action. The Sovereign Pontiff

then authorised the introduction of the cause of St Alphonsus' Doctorate before the Sacred Congregation of Rites. The three following years were spent in examining anew all the writings of the Saint, and in replying to the objections urged by the Promotor Fidei, or *Devil's Advocate*, as he is popularly called. When everything had been satisfactorily cleared up, the Sacred Congregation unanimously advised the Pope to bestow the title of Doctor of the Church on St Alphonsus. On the 22nd of March, 1871, the Holy Father acted upon this and promulgated the Decree. Therein St Alphonsus is praised not only for his valuable works on *Moral Theology*, but also for his defence of the two doctrines whose successive definition cast such a bright light on the reign of Pius IX—viz., the Immaculate Conception of the Blessed Virgin, and the Infallibility of the Roman Pontiff. The sons of St Alphonsus could not but regard this Papal declaration as the brightest jewel in the crown of their Holy Founder before the eyes of the world.

The dark days of the Roman See which followed the Italian occupation of the city in 1870 drew the Institute still closer to the side of the Vicar of Christ. A more than ordinary friendship sprang up between the much-tried Pontiff and Father Mauron. Especially did the Redemptorist General win the gratitude of Pius IX when others in the darkest hour thought only of safety in flight, in that he stayed at his post to the end, determined to share the fortunes of the Holy Father. And so, in fact, he did, until at last in 1878 Pius IX came to the end of his long Pontificate.

Father Mauron had to bear the burden of office for yet another fifteen years under another Pontiff. His trials and anxieties were not confined to Italy. There was persecution for his confreres in turn in France, in Germany,

in Spain, and in his native Switzerland. He even tried to do his best to provide for the subjects of these various provinces in their exile and their other necessities. But as years advanced his strength grew less, and in 1882 he had a stroke of apoplexy which at first, it was feared, would prove fatal. Still, after a while the crisis passed, and he gradually recovered some measure of strength. But henceforth he had to husband his powers, and rely more on the co-operation of others in governing the Institute. In the beginning of 1893 he again became ill, and repeated attacks of paralysis gave warning that death was at hand. Finally, on the 13th of July, 1893, he peacefully expired.

The General had already before his death despatched a Circular Letter summoning the General Chapter, so long delayed on account fo the evil times, to meet in Rome in the following year. Consequently, the arrangements he had made held good, the required elections took place, first in thehouses and then in the provinces, and on the 25th of February, 1894, the Capitulars gathered in Rome, both to elect his successor and to pass whatever legislation the circumstances demanded.

The development of the Institute during the thirty-eight years of Father Mauron's Generalate had been so considerable that it was a much larger body of delegates which met in 1894 than that which had elected him in 1855. The English Province had been erected in 1865, and the second North American one, that of St Louis, in 1875. Besides, the three Italian Provinces had accepted the reunion. Hence there were now twelve instead of seven. The election was not a very lengthy one. The only two fathers whose claims stood out above their confreres were Father Raus, who had been Consultor, and then named by the late Father Mauron as Vicar General for the interim; and Father Oomen, the able and zealous Dutch Consultor, who acted

as Secretary to the Chapter. Before midday on the 1st of March Father Matthias Raus had the required number of votes.

Father Raus was already nearly sixty-five, but he survived to govern the Congregation for fifteen years, edifying his confreres by his pious and observant life, and winning their affections by his kind fatherly ways. In 1909 he resigned the office of Rector Major at the age of eighty, and retired to Bischenberg in his native Alsace; but even then his life was continued in a hale and holy old age, until on the 9th of May, 1917, he died at the age of eighty-eight. He had deserved well of his brethren. In Italy he built a new house of studies for the Roman Province at Cortona, which had just been founded in 1892 when he assumed the reins of government. In Naples he made persevering efforts to win back one by one the houses which had been confiscated by the State. In Sicily, where the Provincial had for years been living almost alone in a temporary house, he succeeded in getting somewhat more of a community set on foot both at Mazzara and at Sciacca, and for this purpose sent several fathers from the Roman Province to fill up the ranks. What he was able to initiate or approve outside of Italy will be mentioned as we sketch the history of the other provinces in turn.

When the next Chapter met in 1909, after Father Raus' resignation, the votes of the fathers fell upon the Irish Provincial, Father Patrick Murray, who is still living and presiding over the fortunes of the Institute. The decision come to in 1909 to establish in Rome a College of Higher Studies for the fathers has been carried out, and since that time it has always been the wish of the Superiors that at least one father from each province shall be sent to follow this curriculum for two or three years, and to specialise in some one branch of ecclesiastical science, thus to fit

himself to become later on Professor of the branch he has chosen in the house of studies of his own province.

As to the local progress made in the Italian houses, a foundation was made at Mestre, near Venice, in 1908, but when the charge of the Venetian Oratory was accepted in 1912, the former house, as being so near and unnecessary, was abandoned. Cortona has become a common centre of studies for all the Italian students, and in like manner Pagani, hard by the relics of St Alphonsus, an inspiring novitiate for them all. Every effort is being made to retain the Neapolitan houses intact, in spite of financial and other difficulties. The old foundation at Girgenti in Sicily, which goes back to the days of St Alphonsus, has been recovered. The fathers both in the Roman and Neapolitan part of the Congregation continue to labour zealously in the way and the spirit, nowhere better preserved than here from the traditions of the Holy Founder.

On a subsequent page, in speaking of the Redemptorists who have died with a reputation for extraordinary sanctity, there will be an opportunity of showing how honourable a place the sons of the Italian Provinces take in that list. It may also be worth mentioning that in no other part of the Congregation have so many members been raised by the Holy See to the honour of the episcopate.

Father Leggio, the Procurator General, whose activities added to the troubles of St Alphonsus in the days of the *Regolamento*, retired, after the reunion had been effected, to live at Pagani. But in 1797 he was made Bishop of Umbratico, and died suddenly on the Feast of the Most Holy Redeemer, 1800. The Rector Major from 1824 to 1832, Father Cocle, was made Archbishop of Patras and Almoner to the King of Naples in 1832. He took refuge in Malta during the Revolution of 1848, but returned to Naples and died there in 1857. Father Alexander De Risio (1823–1901),

entering the Congregation as a Subdeacon, devoted himself to the work of the missions with such indefatigable zeal, and commended his preaching by such high examples of virtue, that he became popularly called a *Second Alphonsus*. His field of labour was, first for eleven years in Sicily, and then in Naples. His fame for piety and zeal caused Pius IX in 1872 to name him for the archiepiscopal see of St Severina. He evangelised his diocese, following closely in the footsteps of his Holy Founder, for twenty-four years. At last, worn out with his labours and racked with disease, he resigned in 1896, and went to end his days by the shrine of his holy father at Pagani. Steps have been taken to introduce the cause of his Beatification. He is the author of a *History of the Redemptorist Institute*. Father Capone was made Bishop of Muro in 1883, and survived until 1908. Father Giordano became Bishop of Calvi and Teano in 1884, dying in 1908. He and Mgr. Capone both passed away in the house of St Antonio a Tarsia in the same year. Father Consenti filled the sees of Nusco and Lucera in succession. At the latter city he died in 1907. Father Saeli of the Sicilian Province was named Bishop of Mazzara in 1882, and governed that diocese till his death in 1900. Father Di Nonno was made Bishop of Termoli in 1889. He was later translated to the Archbishopric of Acerenza and Matera. He died in 1895. The results won by the apostolic labours of Father Carmine Cesarano in the difficult missionary field of Sardinia led to the obedience given him by the Pope in 1915 to accept the see of Ozieri in that island. He was translated to the Archbishopric of Conza in 1918, and still survives the primitive Redemptorist, following his Holy Founder in poverty, charity, and zeal.

The mother house of all the Congregation, and the residence of the Father General, who still bears the time-

honoured title of Rector Major, is St Alfonso on the Via Merulana, between St Mary Major's and St John Lateran. Here reside, besides the Rector Major, his six Consultors, the Procurator General, and a certain number of secretaries and others attached to the General's Curia. Eight Italian fathers attend to the work in the church. Moreover, here also are to be found with their Superior some twenty junior fathers pursuing higher studies in the various colleges or universities of Rome, and constituting what is called the Major College of St Alphonsus.

(1) Roman Province

The Roman Provincial has his residence in the old Church of S Maria in Monterone, which is still cared for by three or four fathers, and remains a centre of devotion to the faithful. The Papal Church of St Joachim in the Prati, entrusted to the Redemptorists by Leo XIII in 1898, is directly under the Holy See, and is a large and populous parish. The ancient foundations at Scifelli and Frosinone still evangelise the surrounding country, even as in the days of St Alphonsus. Bussolengo yet remains, and a second effort has been made to maintain a house at Modena. At Cortona a large and recently built house of ample dimensions serves as the united House of Studies for the Neapolitan and Roman Provinces. The church and house of B.V.M. della Consolazione, popularly called della Fava, once the seat of the Venetian Oratory, is now under the charge of the fathers. Lastly, in 1918, the Redemptorists assumed the direction of the celebrated pilgrimage of Oropa, on the slopes of the Alps, in the diocese of Biella. To Oropa there came recently in pilgrimage the daughters of the King of Italy, to return thanks for their recovery from a critical attack of illness.

Thus in all the Roman Province has nine houses and a personnel of seventy-five fathers and over fifty other subjects.

(2) Neapolitan Province

Were it not for the residence of the General and the centre of the Congregation being in Rome, the Neapolitan Province would assuredly rank first. For here was the abode of the Holy Founder, and here consequently are the oldest and most venerable houses of the fathers. No other province has undergone such vicissitudes of fortune by stress of recurring persecution. Pagani, the last earthly home of St Alphonsus, and the place where his remains repose in an ornate shrine, is the residence of the Provincial. Moreover, just as Cortona is a common House of Studies for Romans and Neapolitans alike, so is Pagani a common Novitiate for both bands of novices. Of the other primitive houses, Ciorani and Caposele, and St Angelo a Cupolo have been recovered, the former serving as a preparatory college or Juvenate. The other existing houses are all foundations of a date later than the death of St Alphonsus, though one of them is situated in a part of his father's country villa at Marianella. The establishment of St Antonio a Tarsia in the city of Naples itself has been chronicled above. Lettere (1878), Teano (1880), Avellino (1881), and St Andrea del Jonio in Calabria (1898) are all of recent date. Many other foundations there have been, but, under the pressure of persecution and the pinch of poverty, they have all been abandoned.

The numbers are about equal to those in the Roman Province. The ten houses contain fifty-seven fathers and some sixty others.

(3) Sicilian Province

The Sicilian Province, on account of its lack of subjects and other difficulties, is under the immediate care of the Rector Major. He has a Visitor living at Palermo, where the house in the quarter known as Uditore dates from 1804. The old houses at Girgenti and Sciacca are still inhabited by small communities; a house at Mazzara was opened in 1881. The province has twenty-five members, of whom seventeen are priests.

France

The Chapter of 1855 elected the French Provincial as General, but Father Mauron in his new office had the consolation of seeing that the Congregation continued to make rapid progress in his former sphere of activity. The Belgian fathers were expelled by the French government from the houses they had founded in France at Douai, Dunkirk, Boulogne, and Lille. But the only one really lost to the Institute was that of Douai. The others were transferred to the French Province, and repeopled by it with subjects who could not be expelled as foreigners. Moreover, new houses were begun at Chateauroux and Avon.

In 1865 a Provincial of exceptional ability and energy was appointed in the person of Father Achille De Surmont. During the first ten years during which he guided the fortunes of the Redemptorists in France, he was able to establish no fewer than seven new houses, the most important of which was that at Paris, facing the well-known Cemetery of Pere La Chaise, in 1874. Houdemont and Perouse had been founded in the preceding year, as well as Valence in the South. Then in 1875 came another house at Gannat. Nor was his zeal confined to his native

land: he saw a wide opportunity for the missionary apostolate in South America. He therefore gladly welcomed the invitation made by two bishops of Ecuador, supported by the noble President Garcia Moreno, to send a colony of Redemptorists into that country. Two foundations were made in 1870, at Cuenca and Rio Bamba, whence the fathers passed on to Santiago in Chili, to Buga in Colombia, and to Lima in Peru. It was also in great part due to his zeal and encouragement that a second entry was effected into Spain, after the restoration of the Monarchy in 1878. This time the enterprise was under the auspices of the French Province, and five houses were established in rather rapid succession.

In 1880 there was an outbreak of persecution against religious in France, and the fourteen houses were declared to be suppressed. Father De Surmont had already provided places of refuge in other countries, at least to lodge his junior subjects. The novices were sent to Stratum and the students to Dongen, both these places being in Holland, while for the Juvenate, or preparatory college, a large factory was taken at Uvrier, near Sion in the Valais. So much could not be done for the fathers. They had to live dispersed, some going to England, others elsewhere, but the violence of the storm did not last, and the houses were gradually repeopled, though the churches in many cases remained closed to the faithful.

It was a great test of courage and confidence in God to work on, and even keep up the tone of his subjects amid the thousand vexations which the anti-Catholic regulations of the French government occasioned, but in all this Father De Surmont excelled. He even had the boldness to accept a new foundation in the very environs of Paris—viz., at Antony—in 1886. But, in fact, missionary work abounded, though missions had to be given under great

difficulties, and in spite of his other cares the Provincial took a considerable share in these labours. It was not so much on the actual missions, but rather as a conductor of retreats, above all to the clergy, that Father De Surmont became a well-known preacher all over France. His ascetical works, which have been published in a uniform edition of fourteen volumes, show with what skill he was able to elaborate the great truths on which he had so firm a hold. In 1887 he laid down the burden of office, but continued to preach and teach. He returned to his old post of Lector of Pastoral Theology. In 1898 he was again made Provincial, but the hand of death was already on him, and he died at Thury en Valois (23rd July, 1898) at the age of seventy.

By this time the prospect again seemed bright, and in 1900 the French houses were divided into the Provinces of Lyons and Paris. Nevertheless, the calm was only a lull between two storms, and soon after Waldeck-Rousseau brought in his Bill to compel the religious orders to seek state authorisation. Some Institutes sought it, others, more suspicious of the government, thought better to leave France. The Redemptorists, after anxious consultation, decided to apply for authorisation, and placed an inventory of their property in the hands of the officials. But, under M. Combes, things went from bad to worse, the authorisation applied for was refused, the religious ordered to leave, and the inventory lodged with the government used as an easy means to confiscate the twenty houses then existing in France. Very much the same measure was meted out to all the other religious Institutes in the country.

The confiscation of the houses in France naturally led to a wide dispersion of their inhabitants. A large establishment was opened as Provincial house and Juvenate for the Paris Province at Mouscron, near Courtrai, and Belgium

received a large number of French Redemptorists in other parts of the land. Attert became the Lyons Novitiate, and Glimes that of the Paris fathers. The Paris students were received at Bishop Eton for some years, until later on they were able to find a home at Falkenberg in Dutch Limburg. But a large proportion of the subjects of the two provinces crossed the Atlantic, and were able by their presence to contribute to a great extension of the Congregation in the various Republics of South America. Thus driven from their own land, they were used by God to evangelise the millions of Catholics in the New World, who were so badly provided with clergy of their own tongue and race.

A somewhat singular future lay before the houses, including the oldest in France, which had been founded in the regions of Alsace and Lorraine. At the epoch of the Franco-Prussian war they were four in number, and fell after the Prussian victory into German hands. Difficulties were at once raised as to allowing French subjects to remain, and all authority on the part of the French Superiors was discountenanced. Then at the Kulturkampf of 1873, these houses were suppressed equally with those in the rest of Germany. To meet the difficulties still remaining when the iron hand of persecution was lifted, a Vice-Province was formed under the immediate jurisdiction of the General in 1895, consisting of the houses at Bischenberg, Teterchen and Mulhouse, whose inhabitants should be German subjects. But the old house at Landser remained closed to the fathers. The students were sent to Echternach in Luxemburg, handed over by the German fathers, and to provide for future growth a preparatory college was opened at Bertigny, near Fribourg, in Switzerland. German police regulations were stringent, but somehow or other the work went on. Hence, in 1911, the Holy See approved of the erection of

the Province of Strasbourg to comprise the houses in Alsace and Lorraine. Many of the best vocations for the religious life have ever been found among the good Catholic people of these provinces. But, at present, the need is rather that of a more extensive field of labour, inasmuch as the territory of the province is shut in by France on the one side and by Germany on the other. The fathers have commenced a transatlantic mission in South America, where they have houses at La Paz and Tupiza in Bolivia, and at Huara in Chile. At the present time there are in all ten houses in the Strasbourg Province with about eighty fathers, thirty students and novices, and nearly fifty lay brothers, or about 160 in all.

The rapid development of the Redemptorist work in Spain justified the formation of a separate Spanish Province in 1900, though for the first few years many of the French fathers, whose labours had built up the houses, remained as Superiors, or in other capacities. But before long the native fathers became sufficiently numerous to supply all their needs.

It was quite otherwise with the extensive developments which the French fathers had been responsible for in South America. These could not depend on vocations won on the spot, and hence they remained and still are united to the French Provinces. Beginning with the two foundations in Ecuador, which were firmly established in great part by the zeal and energy of Father John Didier, who, entering the Congregation at Luxemburg as a lay brother, had been allowed to make his clerical studies and was then ordained, the fathers gradually spread into all the Republics of Spanish America. The house at Santiago in Chile was begun in 1876, to be followed by that of Buga in Colombia, and Lima in Peru, both in 1884. Then came a period of solidification, and a pause in the work of ex-

tension. But, after a decade or so, further houses were opened at St Bernardo, Valparaiso, and Los Angeles in Chile, at Piura and Huanta in Peru, and at Popayan and Seville in Colombia. These houses are in addition to the houses of the Strasbourg Province in Bolivia. In all these localities there seems to be abundant harvest for souls to be reaped by really apostolic men. Of course, the greater part of the labour is among the civilised majority who are Catholics, but often almost without priestly aid or the consolations of religion. Yet, it must be remembered that the fathers also find constant opportunities to evangelise the uncivilised aboriginal inhabitants of the interior.

As for the work at home in France, the events of the last few years have led to a more tolerant attitude on the part of the civil authorities towards religious institutions, and the Redemptorists have profited by this to make several new foundations. The Lyons fathers have opened houses at Marseilles in 1899, at Lyons itself in 1913, at St Etienne in 1900, at Fontaines-lez-Dijon in 1919, and at Chatel St Denys in 1921, besides a house on the Italian slope of the Alps at Varallo. On the other hand, besides reoccupying all their old houses where possible, the Paris fathers have new foundations at Bordeaux (1900), Rennes (1913), and Angers (1911). It has not hitherto been thought desirable either in the North or the South to recall the junior members of the Congregation from the houses mentioned above, where they are safely lodged outside the frontiers of France. Mission work is abundant, especially in the northern departments, and there seems hope that the Union Sacrée may not be disturbed, leaving the fathers at liberty to develop their spiritual work for souls without too much interference on the part of the State.

At the present time the Catalogue shows that the Lyons Province has in all nearly 200 fathers, 50 students and

novices, and some 60 lay brothers distributed in twenty-one houses. The Paris Province has 150 fathers, 35 students and novices, and more than 80 lay brothers. It has twenty houses.

Spain

The attempt to found houses in Spain from the Roman Province was not of long duration. Huete in New Castile was founded in 1864, and Alhama in the neighbourhood of Granada in 1867. Several excellent fathers were chosen for the work, among them Fathers Lojodice, Cagiano d'Azevedo, Grisar, Palliola, and Chierici. But the Revolution of 1868 involved the closing of both establishments, and most of the members of the communities left the country. There only remained Fathers Lojodice and Cagiano, who stayed at Madrid, serving a small Franciscan chapel and hoping for better times. In 1879, after the restoration of the Monarchy, a favourable moment seemed to have arrived, and the attempt to reform the Spanish region of the Congregation was now entrusted to Father De Surmont and the French Province. Father Jost was named Visitor, and five foundations were projected and accepted. These were Espino near Burgos, Nava del Rey in the diocese of Valladolid, Granada, Madrid, and Villarejo. These houses were all commenced in 1879, and were at once formed into a Vice-Province. In 1882 Father Jost died suddenly, and the General appointed in his stead the same Father John Didier who had been the first Superior of the Redemptorists in the foundations of the French in South America. In the three years from 1883 to 1886 Father Didier was able to do much in the direction of strengthening and solidifying the position of the fathers in Spain. At Espino he organised a large Juvenate. The novices were installed at Nava del Rey. Instead of the house at

Villarejo, which he gave up as unpromising and unsuitable, he took another at Astorga, added to the existing buildings, and made it the house of studies. At Madrid also he was able to put quite a new complexion on things. The small hospice in which the fathers lived could hardly become their permanent abode in the capital, and through the generosity of pious benefactors means were found to build a church in honour of Our Lady of Perpetual Succour and a suitable convent for a full community. It is true that the realisation of this project only took effect after Father Didier's departure. Meanwhile, the already existing foundation had to go on. Eventually it was exchanged for the Church of St Michael, which belonged to the Papal Nunciature, but the lodging of the fathers here also was small, and hence unfitted for a regular Redemptorist house. Father Didier was able to arrange for a foreign mission for the Spanish fathers at St German in the island of Porto Rico, and then he was called away to other labours in a new sphere, the fathers moving from St German to San Juan.

Nevertheless, the Spanish houses prospered. In 1891 a house was opened at Pampeluna, and in 1894 another at Cuenca. And, supplied by the numerous Juvenate and Novitiate, the personnel grew even more rapidly than the number of houses. At length, in 1900, the Rector Major, Most Rev. Father Raus, who had himself been Visitor in Spain, obtained from the Holy See the faculty to erect a separate Spanish Province. There were now eight houses, and the promise of still further increase. Moreover, the apostolic labours on the mission never fail to augment.

The house at St Anne in San Juan, Porto Rico, was handed over to the American fathers when the island passed into the possession of the United States, but a second attempt was made to introduce the Redemptorist Congregation

into Portugal. A house was established at Lourosa in the diocese of Oporto in 1903, and another at Canidello in 1907. These foundations subsisted until the Revolution of 1910. Anti-religious persecution broke out at once, and the communities were forced once more to take refuge in Spain.

The prosperity of the Institute in Spain, and also the exemption of the members from military service, have for long depended on the acceptance of a foreign mission. The loss of the Spanish colonies by the home land after the war with America naturally made the choice more difficult. But in 1908 it was decided to accept a foundation in Mexico. The attempt was full of risk, seeing the anti-Catholic character of the Mexican government. But the needs of the faithful were great, and no other country but Spain could have come to the rescue effectively. A house was begun at Vera Cruz in 1918, and another about the same time at Cuernavaca. In the following year also the fathers were able to establish themselves at Mexico City, as well as at Monterey in 1911. An outburst of violent anti-religious persecution compelled the fathers to fly from the country soon after this, and some took refuge in the United States. As soon as it was feasible, however, they returned, and took up their work again, making further foundations at Oaxaca and at Puebla. It cannot be said that, in view of the political state of the country, the situation is very favourable, but with caution the communities manage to exist, and now form a Vice-Province of six houses with thirty fathers and about a dozen lay brothers.

On the other hand, in Spain itself there continues to be excellent progress. Two new houses have been begun at Valencia and Santander respectively, and the labours of the fathers are still on the increase. At the present time Spain has ten houses with 110 fathers, more than eighty

students and novices, and about seventy lay brothers. If we add those employed in the Mexican mission, this gives a personnel of 300 members.

Austria

After the six years of confusion subsequent to the Revolution of 1848, the Institute was restored in the Austrian dominions in 1854. Hence, by the time of the General Chapter of 1855, all was once more fairly in order, and the Provincial with his two Vocals was able to proceed to Rome. There were at that time ten houses: Vienna, Mautern, Leoben, Innsbruck, Frohnleiten, Eggenburg, Puchheim, and three small ones in Northern Italy, then under Austrian domination—viz., Modena, Finale, and Monticuli. Therefrom began a lengthened period of advance and prosperity. The houses in Italy were, indeed, attached to the Roman Province, but their loss was more than made up by new foundations in the other parts of the Empire. As in civil matters, so also in the affairs of the Congregation, a good deal of this progress was not among German people, but among the Slavic populations, which always made a considerable proportion of the Austrian Empire. Entrance was gained into Bohemia in 1856, when a house was established at Prague, and another at Ketzelsdorf in the diocese of Koniggratz. These were followed by a foundation to take charge of the great pilgrimage to Heiligenberg, and a first establishment in Moravia at Littau. Even in Vienna, long before, the fathers had been working for the Slavs, because the Church of Maria Stiegen was to some extent recognised as a national centre for the Czechs.

On the other hand, a new Novitiate for the whole province was begun in 1857, in the neighbourhood of Vienna at Katzelsdorf. After this the efforts of Superiors

were for some years directed rather to the increase of the number of subjects than to the multiplication of houses. And in the attainment of the former of these two aims considerable success attended their efforts. Moreover, at Innsbruck a large house and an exceedingly handsome church have replaced the buildings of more ancient days.

In 1880 or thereabouts the energetic and capable Provincial, Father Andrew Hamerle, appeared to think that the time had come when further expansion was desirable. New houses were established soon after this at Dornbirn in the Vorarlberg in 1881, at Muttergottesberg, another pilgrimage, in 1883, while he also co-operated with great cordiality in the reintroduction of the Redemptorists into Poland. In 1885 a house was started at Philippsdorf, and another at Budweis. Both these last foundations were in the kingdom of Bohemia.

In 1889 a large church, dedicated to Our Lady of Perpetual Succour and in honour of St Clement Hofbauer, was begun at Hernals, a suburb of Vienna, and when Father Hamerle ceased to be Provincial he was made Rector here, so as to bring the foundation to completion under his fostering care.

The Austrian fathers also were to have their foreign mission, and an opportunity was found in 1899 of introducing them into the very Protestant land of Denmark. A foundation was made at Odense, Father Schmiderer being chosen as Superior, and in the course of the next few years they had built an elegant church and a house for the community alongside of it. In 1903 a second house was established at Copenhagen, the capital, and a third, in 1921, at Nestved. The Catholics are, of course, few and far between, but the fathers find ample sphere for their labours in instructing converts, in teaching in the schools, and in labouring for the Polish Catholic immigrants. There

are now some twelve fathers engaged on the Danish mission.

A further foundation, which has since been transferred to the German fathers, was set on foot in 1900 at Wartha in Silesia.

The exigencies of race and language led to the establishment in 1901 of a separate Prague Province for Bohemia and Moldavia, and with this went the houses established in Poland, so that henceforth the Austrian Province went on its way in the German parts of the Empire with fewer houses and a diminished number of subjects. Linz had been already founded in 1899, and it gradually became an important church and centre of labour.

It may be safely asserted that on no part of the Congregation did the misfortunes of the war fall more heavily than on Austria. Fathers had to become chaplains, lay brothers had to serve in the ranks, and when in the subsequent years Austria was left defenceless and impoverished, a full share of the burden of this fell upon the Redemptorist houses. New foundations in the ordinary sense of the word did not appear practical, but a disused abbey at Gurk, whose church had once been the cathedral of the diocese, was acquired for a house of studies, instead of Mautern. There is no intention, however, of abandoning this latter house, which will become a house of retreat and home for the missionaries who may find work in the neighbourhood.

Thus, at the present time, the Austrian Province consists in all of thirteen houses—viz., Maria Stiegen and Hernals in Vienna, Innsbruck, Eggenburg the Novitiate, Mautern and Gurk, the old and the new houses of studies, two Juvenates, the one at Katzelsdorf, the other at Leoben; Puchheim and Linz, together with the three houses in Denmark at Odense, Copenhagen, and Nestved. These are inhabited by over 100 fathers, some twenty students and

novices, and about eighty lay brothers, or about 200 members in all. This is a diminution from former times, but it has to be remembered that two other provinces, whose separate fortunes we must now briefly sketch, have been carved out of the Austrian.

The Prague Province

The Czech element in the Austrian Province had been a very strong one even from the beginning, which is not surprising when we consider that St Clement Hofbauer was a native of Bohemia. The church assigned to the Congregation in Vienna was much frequented by the faithful of Slavic race, so that in these ways there were bonds that went far back indeed. But it was some years before any permanent establishment was made in Bohemia. The first house was that established at Ketzelsdorf in 1855. Then, in the following year, came the more important foundation at Prague, the capital of the country. This, of course, soon became a busy and flourishing establishment. Yet, as far as concourse of people goes, it was far exceeded when, in 1861, the celebrated sanctuary of Heiligenberg, or Svatahora, whose beacon light draws pilgrims from every side, was entrusted to the guardianship of the fathers. Moravia was entered in 1860, when a foundation was made at Littau. After this there was a pause, but the number of Bohemian fathers was increasing; so was the national and religious life of the country as a distinct unit. Hence, in 1883, a house was founded at Muttergottesberg, another sanctuary of the Madonna, near Grulich, in the diocese of Koniggratz. In 1885 two more foundations were made: one at Philippsdorf, and the other at Budweis. Here the fathers had come back to the town whence St Clement Hofbauer had set out more than a century before.

The creation of the Prague Province was no consequence

of the Great War. Long before that the racial and still more the linguistic difficulties had pointed to the desirability of a division from Austria, and there were houses and men to justify it on both sides. Hence the Holy See was applied to, and on the 19th of April, 1901, the new organisation was commenced, the Austrian Province at the same time receiving the name of Viennese, inasmuch as both portions were still in the Austrian Empire. The new province began with the houses of Prague or Praha, Cervenka or Littau, and Heiligenberg taken out of the old province, and immediately proceeded to found a new house at Oboriste as a house of studies, and at Bilsko as a Novitiate. Besides these, there were the three houses in Poland, which fell at least for the time under the Czech jurisdiction. The first Provincial was Father Nemec, formerly Rector at Vienna, and well known all over the Congregation for his abilities. He had been one of the Capitulars at the Chapter of 1894.

Since then the Bohemian fathers have advanced along the lines suitable to the circumstances of their country. New houses were established at Brunn in 1905, at Plzen in the diocese of Prague in 1907, and at Stropkov in Slovakia in 1921. This last meant the entry of the Congregation into a region hitherto new and untried for its labours.

There still remained the difficulty of providing for the work among the millions of German-speaking Catholics, who at the end of the war found themselves within the national boundaries of the new Czecho-Slovakian state. The expedient adopted was the foundation of an independent Vice-Province, German-speaking, but situated in the new state. It was named the Vice-Province of Zwittau, and comprised, besides the old-established houses at Zwittau and Muttergottesberg, newer foundations at Filippsdorf and Plan near Prague.

The province has now nine houses and nearly ninety fathers. The students and novices number twenty, and the lay brothers about forty. To these we must add four houses with forty fathers, nine students, and about thirty lay brothers for the Zwittau Vice-Province.

Poland

The resurrection of the Redemptorist Institute in Poland, which had been the first home of St Clement Hofbauer when he carried its banner north of the Alps, is a remarkable and hope-inspiring chapter in its history. There had been a long interval since the expulsion of 1808, but in 1882 at length an opportunity was offered to make a new commencement. The instrument made use of by Divine Providence to effect this was Father Bernard Lubienski, who had since his youth been a member of the English Province. Through the intervention of his family, one of the most distinguished in the land, a foundation was secured at Moscisca in the diocese of Przemysl, in Galicia, and Father Lubienski offered himself for the work. Going to Rome in company with Father Coffin, whose secretary he had been, and who was about to be consecrated Bishop of Southwark, he obtained the cordial blessing of Leo XIII, and set out for the new enterprise. The new house was to belong to the Austrian Province. On his passage through Vienna two other fathers joined him to form a community as well as two lay brothers, and the fathers were established at Moscisca in 1883.

There were difficulties without end in store from poverty and other causes, but from the very first apostolic labour was abundant, and working from Moscisca as a centre the fathers could never thank God enough for the fruits of salvation they were able to see in the crowds of the faithful

to whom they ministered. This went on for ten years, by which time they were somewhat more numerous, but still quite insufficient to cope with the labours which multiplied still faster. In 1893 they were able to make a second foundation at Tuchow, in the diocese of Tarnow. The new departure was justified by a still further development of work, and about this time it was thought desirable to form a Vice-Province out of the Polish houses, though always under the jurisdiction and protection of the Austrian Superiors. But in 1901, when the Prague Province was formed for the Czechs, the Polish houses were transferred as a Vice-Province under this new organisation. In 1903 a third house was opened at Podgorze, a suburb of Cracow. Then in 1906, besides a successful effort at Maksymowka, which became the house of studies, an appeal was made to the Russian government to allow the fathers to settle anew in Warsaw. Father Lubienski went to Petrograd, and interviewed the minister Stolypin. The result was permission to stay there for three years. Hence, in 1906, the fathers were once more back in Warsaw.

The union with the Czech Province proved to be only of short duration. In reality Poland fared better from Austria than from Bohemia, and the racial antagonisms were less acute. Consequently, one of the earliest acts of Father Murray, in the very year of his election, was to get the approval of the Holy See to erect a separate Polish Province. Troubles were still met with, for the Russian government, when the three years' permission for the Warsaw residence had expired, refused to prolong the leave given, and in 1910 Warsaw had to be again abandoned. But other opportunities for expansion in more promising directions were found.

In 1914 the outbreak of the World War plunged the Polish houses into the midst of the great conflict between

Russia and the Central Powers. There were Poles fighting in thousands in the armies of all the belligerents. The tide of battle swayed to and fro, and it was now the Russians, and now the Austrians and Germans, who were in possession of the country. There were depredations here and there, and it was deemed prudent to remove the students from Maksymowka to Mautern. Those Redemptorists who remained had to suffer their share of the privations and dangers of war-time. But, on the whole, the military chiefs seem to have done their best to restrain their men from plunder as far as the churches and religious houses were concerned. Then came the Peace, and the unexpected resuscitation of Poland as a mainly Catholic state.

This gave a new impetus to the work of the Congregation. The freedom so long denied by the Russians was at last within reach, and with it came demands for new foundations. At the request of Cardinal Kakowski, one was accepted at Warsaw in 1918, the former parochial Church of St Stanislaus being entrusted to the fathers. In the diocese of Posen, now reunited with Poland, two other houses were commenced in 1920: the one at Poscian, and the other at the ancient city of Thorn, where a Juvenate was begun, and preparations made for quite an extensive scholastic establishment.

The popularity of the missions which the fathers conduct is attested by the great numbers asked for, far beyond what is possible for their limited staff, as well as by the overwhelming crowds which attend them. The Polish fathers have already managed to penetrate into distant Siberia, where they have given a series of missions in all the leading towns, reaching as far as Vladivostok. Hence all the signs point to a quite extraordinary increase in the work of the Congregation in Poland.

At the present time there are in the seven houses about fifty fathers with fifty students and brothers—*i.e.*, 100 in all.

Germany

The German Province, as distinct from the Austrian, dates from the year 1853. At the time of the Chapter of 1855, which was attended by the Provincial Father Vogl and his two Vocals, it consisted of the houses of Treves, Luxemburg, and Bornhofen in the Rhineland, and of Alt-Oetting, Vilsbiburg, Niederachdorf, and Fuchsmuehl in Bavaria. But progress was rapid, both in Lower and Upper Germany, and in 1858 a large agricultural estate with opportunities for lodging a large community was taken over at Gars in the diocese of Munich. When another foundation in the same diocese was added to this at Heldenstein in 1855, and account taken of the new houses in the Rhineland, it will be seen that a case had been made for division. Moreover, the education and manners of the inhabitants were widely different. Hence, in 1859, a Lower German Province was canonically erected, and the Bavarian houses went their way alone.

The Gars establishment now became the headquarters of the province, and a further foundation was made at Maria Dorfen also, in the diocese of Munich like the last two. There now ensued a period of fifteen years of peaceful labour and gradual advance. The Bavarian government was fairly friendly, and in its own way fostered the enterprises in which the fathers were engaged. The concourse of the faithful, especially to places of pilgrimage, of which Alt-Oetting was the chief, was great and salutary to their souls, but in 1873 the Kulturkampf, nearly as ruinous in Bavaria as in Prussia, cut into all this apostolic labour, and, suppressing the houses, forced the fathers to

fly into exile where they could. Austria, untouched by the storm, welcomed a certain number; others found a refuge in England, Belgium, and America. At Gars the Provincial and a few fathers were able to remain, although the house was officially suppressed, and one or two stayed as caretakers at some of the smaller houses. But Alt-Oetting, Maria Dorfen, and Fuchsmuehl seemed gone for ever. New foundations were made at least temporarily at Durrnberg, Schwarzbach, and Kirchenthal, in the Austrian dominions. Eventually, students, novices and juvenists were all gathered at Durrnberg for the time, but the number of all these grades of juniors woefully declined.

It was only in 1894, after twenty years of painful waiting, that liberty was given to return to Bavaria and resume the labours so long interrupted. But about the same time, spurred on by what had been done in South America, both by the French and by their brethren from the Rhineland, the Bavarian fathers sought an outlet for their zeal in transatlantic missions. Brazil, which had been thought of for the Rhine Province, and then considered less suitable than Argentina, became the scene of this new missionary enterprise. In 1894 a band of six fathers and six brothers, under the leadership of Father Wiggermann, set out for Brazil, and in the course of the same year had opened two houses: the one at Campininhas in the diocese of Goyaz, and the other at Apparecida in the diocese of Sao Paulo. At this moment the students were still in exile in Austria, but peace was in sight, and thus there was hope of being able to send reinforcements before long. In 1895 a new house of studies was founded at Deggendorf in the diocese of Ratisbon, and the numbers began to grow. But in Brazil the Bavarian fathers were more concerned to solidify the two foundations they held, than to launch out into any further extension. Hence it

was only in 1905, after eleven years, during which the two existing communities had become quite numerous, that a third foundation was made at Penha in the diocese of Sao Paulo.

Indirectly the war has brought its advantages to the Church in South Germany. For example, the Wurtemberg government, which had always opposed any religious establishments being opened in its jurisdiction, withdrew this restriction. Consequently, the German fathers settled at Schonenberg in 1919. The older houses at Gars, at Niederachdorf in the Palatinate, at Cham in the same province, at Halbmeile in the diocese of Passau, have been added to by foundations at Forchheim, at Gunsberg, and at Bickesheim in Baden. Hence we may say that, in spite of the hard conditions which are a sequel of the World War, there are signs of real progress.

At the present time the Upper German Province has in all fourteen houses, containing 120 fathers, about thirty students and novices, and some eighty lay brothers, or about 230 subjects. A good quarter of these are working in the Transatlantic missions.

In 1859, as stated above, the growth of the Congregation in Germany, as well as the difference of situation and government, prompted the Father General to arrange for the division of the German Province into two. The new one was to be known as that of Lower Germany, and comprised the houses of Treves, Bornhofen, and Luxemburg, already in existence in 1851, and the more recent foundations at Maria Hamicolt and Aix-la-Chapelle. The novices were to be at Treves and the students at Maria Hamicolt. The new organisation began with about sixty fathers, and about as many others. All the houses, except Luxemburg, were in the Prussian dominions, but at first there was no attempt at interference on the part of the

Protestant State. The fathers had nearly fifteen years of peaceful labour and growth before the Kulturkampf of 1873 came to threaten ruin for nearly all their establishments. They had profited by the interval to build a handsome church and house at Bochum, near Essen in Westphalia, but now the storm had caught them. Father Heilig, the Provincial, had to try and provide for his subjects in the best way he could. All the houses under the German government were closed, and their inhabitants compelled to leave. Luxemburg, being under an independent authority, was, of course, untouched, and there Father Heilig fixed the headquarters of the province. He also secured a second foundation in the same duchy at Echternach in 1873. Vaals in Dutch Limburg was at the same time opened as a Juvenate, and a further residence in Dutch territory was also at last fixed at Glanerbrug in the diocese of Utrecht in 1884. Many of the fathers found a temporary field of labour in England and Ireland; others passed into the United States. It was suggested to Father Heilig that there was a vast field of labour for German fathers in South America, and he welcomed the idea of emulating on the Atlantic coast the enterprise which the French fathers had already been for some years engaged in along the Pacific slope. The first expedition led to nothing, but in 1883, through the good offices of the Papal Nuncio to the Argentine Republic, the Church of Our Lady of Victories at Buenos Ayres was offered to the fathers. Three fathers and a brother were sent out in the same year, and then a further reinforcement, including as Visitor the experienced founder of new houses, Father Felix Grisar. It was not easy to make this church, unprovided as it was with suitable quarters, a suitable establishment, and the arrangements made by the Visitor were not approved of. Hence, in 1886, he was made Rector at Lima, and Father

Didier from Spain was sent to take up the work at Buenos Ayres. During his time in the Argentine he was able not only to put matters on a satisfactory footing at Buenos Ayres, but also to make two further foundations, the one at Montevideo in 1889, where a large church was built, and the other at Salto. Father Didier died at Buenos Ayres in 1896, having been Visitor in Spain and on both coasts of South America for over twenty-five years, and having had one of the most romantic careers ever given to a Redemptorist. Since then the Argentine Vice-Province has made still further advances with two more houses, begun respectively at Rosario in 1909, and Bella Vista in 1918: it has now over forty fathers.

The onerous task of ruling the province during the latter part was in the careful and experienced hands of Father John Spoos, who resided at one time at Luxemburg, and at another at Vaals. It meant twenty years of exile, of dispersion, of difficulty in providing for the future. Had it not been for the excellent system employed in the Juvenate at Vaals, the province would have finished the period denuded of subjects and almost helpless. But at last the iron hand of the government was lifted, and recovery was, on the whole, remarkably rapid. Aix, Treves, and Bochum were successively reoccupied, and then there came proposals for new foundations. A handsome new house of studies was established in 1903 at Geistingen on the Rhine. Echternach was ceded to the Strasbourg Province to provide it with a Studentate, and it was not practicable to recover possession of Bornhofen, or of Maria Hamicolt. However, the fathers went on developing their work, and recovering the ground they had lost in other directions. The troubles of the Great War (1914–1918) hit the fathers very hard, but it is remarkable that since that time considerable progress has been made.

Vaals being now an expensive and unnecessary site for the Juvenate, it has been transferred to the Dutch, and instead of it a new college to carry on its traditions has been established at Bonn in 1921. There the present Father Provincial has fixed his residence. Three other houses, recently accepted, have tended to extend the labours of the fathers greatly towards the East. These are Wartha in Silesia, which has been taken over from the Austrian fathers; Breslau, commenced in 1918; and Heiligenstadt in Saxony, which dates from 1921. Finally, in 1923, a house was begun at Braunsberg in East Prussia.

In this way, besides the five houses in the Argentine Republic spoken of already, there are now ten houses at home in Germany. In these fifteen houses in all there are 150 fathers, about fifty students and novices, and over 100 lay brothers—*i.e.*, 300 in all.

Belgium

At the time of the Chapter in 1855 the Belgian Province was very far reaching, for it comprised not only the houses in Belgium, but several in France, and as yet those in Holland and in the British Isles only made a Vice-Province. But everything was ready for the new Dutch Province, which was set on foot immediately. A narrow nationalism led to the expulsion of the fathers from the three houses they had founded in the north of France, and thus the Belgians had the alternative of either confining themselves to their own little country, or of going forth to foreign missions. It is true that in 1857 a new foundation was made at Antwerp, which soon became an important centre of work, and another at Roulers in 1868, but vocations were abundant, and thus there was the possibility of development abroad. The Island of St Thomas in the

West Indies was handed over to the fathers in 1858, and, though for a few years belonging to the American Province, it soon was attached to Belgium, Father Buggenoms being appointed Superior. It was the first case of a foreign mission, in the strict sense of the word, taken up by the Redemptorists, but it was soon to lead to other progress.

The national pilgrimage of Canadian Catholics to St Anne at Beaupré, on the St Lawrence, had been for a short while in charge of the American fathers, but in 1879 it was transferred to the Belgians. There were great advantages in this: the Americans were not at that time so well supplied with missioners, besides which the language of the majority of the pilgrims was French. Before long the foundation of St Anne was followed by another in 1884 at Montreal, and then, when the West Indian house at St Thomas, and a more recent one in the neighbouring island of St Croix had been joined to Canada, the Belgians had a flourishing Vice-Province across the sea well able to employ a large number of their fathers.

At home there was no house of studies distinct from the Dutch house at Wittem until 1882, when a large property was generously given to the Congregation at Beau Plateau in the Ardennes. There the Provincial Father Kockerols set himself to build a large and well-arranged house for his students with a considerable church adjoining it. It proved to be a great step in advance, and the number of students increased until Beau Plateau contained a community of more than 120 Redemptorists.

A still more striking step in the direction of missions to the heathen was taken when in 1899 the Belgian fathers responded to the invitation to take a share in the evangelisation of the Congo State, which came under the Colonial administration of their native land. A small band of six or seven was sent to Matadi under Father Billiau, but

reinforcements were soon forthcoming, and in the following year a second station was established. Since then the cry has always been "more missionaries and more work of conversion." The population is almost exclusively negro, and has been until recently entirely pagan. The work of civilisation and evangelisation has to go on hand in hand, but the methods are carefully chosen and cautiously applied, so that as the coming years roll on, really vast results may be hoped for in the spread of the faith in the Belgian Congo Colony. At the present time twenty-four fathers and twenty-four brothers, distributed in ten stations, are contributing their share to the work of evangelisation which several of the Religious Orders are now carrying on. The Redemptorists are under a Prefect Apostolic of their own Institute, Father Heintz, whose residence is at Matadi.

The leader under whom most of this progress had been achieved was Father John Kockerols, whose career at the head of the Belgian Province was somewhat similar to that of Father De Surmont in France, and of Father Coffin in England. Being first appointed in 1862, he had been re-nominated every Triennium for the space of more than twenty years, until at the age of seventy he died at St Joseph's, Brussels, in 1894. It may be affirmed of the General—Father Mauron—that when once he had given his confidence to a Superior he was slow to withdraw it, and it may be affirmed also of Father Kockerols, no less than of his two fellow companions in like office, that he went very far by his energy and thoroughness to justify the extraordinary trust reposed in him. Moreover, he was successful in training up younger men to carry on the government of the Province on similar lines to his when he should be no more.

In fact, though Canada became a separate Province in

1911, and thus was no longer to the same extent a field of labour for the Belgian fathers, there were other lines along which progress was made of which any Institute might be proud. The West Indian mission was very much extended. One after another houses were opened in the Islands of Dominica, Antigua, Montserrat, and St Kitts, so that when in 1902 the Redemptorist Father Schelfhaut was made Bishop of Roseau, he found that the greater part of his clergy were from the ranks of his confreres. Bishop Schelfhaut governed the diocese for nearly twenty years, only dying in 1921. He was then succeeded by another Redemptorist, Father James Moris. The Islands of St Thomas and St Croix have been handed over to the Baltimore fathers, but there still remain in the Belgian mission at least twenty fathers besides the bishop.

Another very interesting direction in which Belgium has led the way for its brethren is that of evangelising Catholics of the Ruthenian Rite. It would seem that the idea was first put into the minds of the fathers in the course of their missionary labours in Central and Western Canada. They there came across many thousands of Uniat Ruthenians, deprived of the ministrations of the Church in their own rite, and at the same time unwilling to abandon this rite for the Roman liturgy. But, of course, the Canadian fathers were without experience of their ways, and had small acquaintance with their language. It was decided to send some Belgian fathers to Poland, where their services might be useful, and where at the same time they might learn the Oriental Rite and the Ruthenian language. This was done, but it became evident that from the Polish side very little could be done for these people. The opposition between Pole and Russian, between Western and Oriental, was too deep to allow of dealing with the one from the standpoint of the other. But several

Belgian fathers learned the language, adopted the Greco-Ruthenian Rite, and then passed from Poland to Canada to labour for the people. The results were most encouraging, and pointed to the desirability of extending the sphere of operations. There also appeared the larger hope of being able to give missions to the millions of Ruthenian Catholics in Russia and the Ukraine. But as nothing could be expected if the work was done from Polish houses, it was decided to set up houses in Galicia, independent of the Polish Province, pledged not to interfere with its work, but devoted to the Oriental Uniats. This has now been done, and there are two Ruthenian Vice-Provinces, one in Canada, with houses at Yorkton, Komarno, and Ituna; and the other in Eastern Galicia, with houses at Zboiska and at Stanislaow. Altogether, at least twenty fathers have thus sacrificed country, rite, and companionship for this apostolic venture. It has its own students, brothers, and novices.

It is but the truth to say that the distant missionary enterprises which have been mentioned above have not been allowed to interfere with the gradual strengthening of the position and the labours of the fathers in Belgium itself. At Brussels the old Church of St Mary Magdalen, which had been in possession of the fathers since 1841, has been replaced by a large church and monastery at Jette St Pierre in 1904. Through the generous instrumentality of Father F. X. Godts, a property had been acquired at Esschen in Flanders, and a spacious convent and church built in 1907. This was used by the Lyons fathers as their house of studies, until they moved to Falkenberg in 1911. Esschen then passed into the possession of the Belgian fathers, who have established there a Juvenate, attaching a considerable number of Lectors to the establishment. It was wished to give some of the

students an opportunity of following the courses at the University of Louvain. Hence, that they might not have to live outside a Redemptorist community, a house for their accommodation was opened in that city in 1912. Even since the war there has been still further progress: a new foundation was made at Namur in 1920.

The result of all this is that the Belgian Province is still one of the largest and best supplied with subjects of the whole Congregation. In Belgium itself there are twelve houses—viz., St Joseph's, Brussels; Jette St Pierre, Antwerp, Tournai, Mons, Louvain, Liege, Namur, Roulers, St Trond, Beau Plateau, and Esschen, with 180 fathers, or an average of fifteen per house. There are sixty students and novices, and over 100 lay brothers. The "status" of the missions abroad has been already mentioned. Thus in all the Belgian Province has 250 fathers and over 200 others, or a total of 467, according to the last Catalogue.

The most celebrated amongst the Belgian fathers in the eyes of the church at large would certainly be Father Victor Auguste Dechamps, who joined the Congregation in 1834, very soon after it had been established in Belgium: he was at that time twenty-four years of age. For the next thirty years he played a very important part in the public affairs of the Institute, and, besides this, gained a great reputation as an eloquent and convincing preacher. His part in the negotiations which led to the summoning of the General to reside in Rome has been already mentioned. He afterwards filled the office of Provincial in Belgium, and gained renown as an apologetic writer on Christian evidences. In 1865 he was chosen Bishop of Namur, and in 1867, on the death of Cardinal Sterckx, was translated to succeed him in the metropolitan see of Mechlin. At the Vatican Council he was associated with Cardinal Manning and others in advocating the Definition of Papal

Infallibility. He was made Cardinal in 1875. He was the chief leader of the Belgian Catholics in their great fight to secure religious education for their children. But he always remained a true Redemptorist, on the most cordial terms with the Superiors, and keeping up into old age the traditional practices of piety which he had learnt in his youth. He died at Mechlin on the 29th of September, 1883. A uniform edition of his works has been published in seventeen volumes.

Holland

It will be remembered that the introduction of the Redemptorists into the Netherlands followed close upon its arrival in Belgium, through the acceptance of the disused Franciscan monastery at Wittem, in Limburg, in 1836. Yet it must not be forgotten that Limburg at that time was under Belgian rule. And, in fact, Wittem remained one of the strongholds of the Belgian Province for a long series of years. It is true that a house was founded at Amsterdam in 1850, but there for a period progress was arrested. The house of studies at Wittem took on something of an international character: students from Holland, Belgium, France, Italy, England, Ireland, and America being all found in the ranks of its numerous "alumni." In fact, even after the separation of the Dutch and Belgian houses, Wittem remained a common Studentate for both countries, until the Belgians built Beau Plateau. A third house was founded at Bois le Duc in 1854. These were the foundations which, with the three houses in the British Isles, formed the new Dutch Province which was erected in 1855 with Father Swinkels as its first Provincial.

The establishment of Ruremonde in 1864, and the growth of numbers gave an opportunity for a further division in 1865, when the English Province was erected. Hence-

forth the limits of the home field of labour and those of the kingdom of the Netherlands were conterminous: Rosendaal, a pilgrimage in honour of Our Lady, was established in 1865. Bois le Duc became the Novitiate, and Ruremonde the Juvenate of the new province.

But a development far away from the native land followed soon after. The Holy See offered the Dutch fathers the pastoral care of the colony of Surinam or Dutch Guiana. This was accepted in 1866, and a band of fathers and brothers was sent forth. One of these, the late Provincial Father Swinkels, was consecrated bishop and appointed Vicar Apostolic. The saintly Father Peter Donders made his Novitiate as a priest in Surinam, and then devoted his life to the care of the lepers segregated in a separate hospital. Among them he lived and died. It was a long and self-sacrificing apostolate, lasting for nearly twenty years. At last, worn out by his labours, Father Donders died in the colony in 1887 at the age of seventy-seven. The cause of his Beatification has been already introduced.

Mgr. Swinkels was able to give the last ten years of his life to organising the new Vicariate, receiving from time to time new reinforcements from the homeland. In 1875 he died at Paramaribo at the age of sixty-five. There was an interval of several years before his successor was appointed. But in 1880 Father Henry Schaap was named Vicar Apostolic. He had been already Superior of the chief house in the colony at Paramaribo, and survived for about ten years to carry on the work. After Mgr. Schaap came Mgr. Wulfingh, a Redemptorist who had filled various offices in the Institute in Holland. As Bishop he had a longer period of government than either of his predecessors, and moreover represented his confreres at the General Chapter of 1894. When he died at sea in 1906,

the former Dutch Provincial, Father Meeuwissen, was chosen to succeed him. Mgr. Meeuwissen fell into bad health after a few years and, returning to Holland, resided in the Redemptorist house at Amsterdam till his death in 1916. After his resignation Father Van Roosmalen was appointed to succeed him, and still continues to rule the Vicariate. There are now over thirty fathers employed in the Surinam mission, which has some 20,000 Catholics within its borders.

In 1894 the Dutch Province supplemented its work outside of the home country by a second enterprise, which proved to be capable of still greater expansion than the field already cultivated in Surinam, by sending a missionary band to Juiz de Fora in Brazil. The first Superior was Father Schrauwen, afterwards Rector of Wittem. In Brazil the clergy are few in number, and the Catholic population very numerous. Hence the fathers found their labours both fruitful and abundant. They were able to make a second foundation at Bello Horizonte in 1900, and a third in Rio de Janeiro in 1903. These were followed by Curvelho in 1906, and Therezopolis in 1921. Hence the Dutch fathers have now a flourishing Vice-Province in Brazil with five houses containing forty fathers.

It may be said in their praise that no province in the Congregation has at the present time such a large proportion of its members engaged in missionary labours outside their native land, but this has not been done at the expense of development at home. Here, too, there has been growth, though naturally it could not take place on the same scale as in such a predominantly Catholic land as Belgium. After a considerable interval, a house was opened at Rotterdam in 1881, and since the war the house of refuge at Vaals in Limburg, which the German fathers had used as a Juvenate since 1873, has been acquired by

the Dutch fathers as being no longer needed for the purpose for which it was already intended. Besides the work of the home missions which they pursue with the same zeal as their confreres in other lands, the Dutch fathers have made rather a speciality of Houses of Retreat for laymen, and they find this both a very popular enterprise and one productive of much solid good for souls.

The second Cardinal of the Holy Roman Church chosen from the ranks of the Redemptorists is a member of the Dutch Province. Cardinal William Van Rossum had a long career as a Redemptorist in his native land before he was called to Rome from the Rectorate of Wittem to take part in the work of the Holy See. He became Consultor of the Sacred Congregation of the Inquisition. At the General Chapter of 1909 he narrowly escaped election as Rector Major. Soon after he was raised by Pius X to the Sacred College. He became Grand Penitentiary, and then Prefect of the Congregation de Propaganda Fide. In this last capacity his influence has been marked by the translation of the administration of the Association of the Propagation of the Faith to Rome, and also by his energy in developing the missions of the Church in far distant lands. To do this in Northern Europe he made a long and important visitation to Scandinavia and Iceland. He has published a work on St Alphonsus' teaching on the Immaculate Conception.

The United States of America

The rumours of the wide field for missionary labours gradually opening out in the United States of America had reached Vienna in the later years of the life of St Clement Hofbauer. He had expressed the intention, should the founding of the Congregation in the Austrian Empire be frustrated, of himself passing to this land of freedom.

ST. ALBE

But he was near the end of his laborious career, and, moreover, the leave to work in Austria was on the way. Father Passerat, too, in the midst of his wanderings, had seriously thought of leading a band of missionaries to labour beyond the Atlantic. But he was put at the helm of government in St Clement's place, and when a definite invitation came from Bishop Fenwick of Cincinnati, in 1828, he had to look elsewhere for a leader. The first named for this enterprise was Father Frederic De Held, but he was needed for the work of the Congregation in Belgium, so that eventually Father Saenderl, with Fathers Haetcher and Tchenhens and three lay brothers as companions, was appointed.

Little was known of the character of the work before the fathers; it was believed that in the main they would be employed in the evangelisation of the Indian tribes. There seemed also a vague hope that they might be able to live in community, but the circumstances were almost unknown. However, having received a sum of money from the St Leopold Society, the six Redemptorists embarked at Trieste on the 15th of April, and reached New York on the 20th of June, 1832.

From New York they pushed on to Cincinnati, where they found that as they had come unprovided with independent means, there was no possibility of their being supported as a community in any one place. Father Tchenhens remained at Cincinnati; the other two went on to Green Bay, Michigan, where they hoped to establish some kind of a community life. There were many tribes of wandering Indians who frequented the place, and there were a certain number of neglected and careless white people, but there were neither means nor prospects of establishing a religious house in such a backward locality. The plan fell through, and the fathers were driven to serve various localities singly, finding abundant labour but no chance of working together.

The same thing applies to the early years of Fathers Prost and Czackert, who joined the three as a reinforcement in 1835. Meanwhile, as the hope of any permanent foundation among the Indians faded away, the abandoned state of their German fellow-countrymen sank deep into their minds. Thus, in 1836, Father Prost, who was now Superior, undertook the charge of the German Catholics in Rochester. This foundation subsists to the present day, the oldest surviving house of the Congregatio n in the United States. But the other fathers were still labouring singly amid great hardships in small undeveloped towns, such as Newark, Green Bay, Tiffin, and Sault St Marie.

In 1839 came an invitation to Pittsburg to take charge of the German Catholics. The offer was accepted, and Father Prost, calling Fathers Tchenhens and Haetcher to join him, took charge of the foundation, Father Saenderl being sent to carry on the work at Rochester. Arising out of his presence at the Council of Baltimore in 1840, Father Prost was offered the charge of the German Congregation in that city. This he accepted, as here also there seemed a probability of a solid and growing foundation. But, in the meantime, more than one of the original band had returned to Europe, and there spoke unfavourably of Father Prost's manner of acting, so that the Vicar General determined to send out a new Superior.

With the arrival of Father Alexander Cvitkovitz, accompanied by several additional fathers, in 1841, a period of greater opportunities began. Though dealing out a somewhat hard measure of disapprobation to Father Prost, who was sent back to Rochester, Father Alexander succeeded in putting the community life on a more regular basis, both at Pittsburg and Baltimore, and when the numbers at his disposal increased by the ordination of a student and the profession of the secular priest now

known as the Venerable John Nepomucene Neumann, who was soon followed by two other priests, he even accepted new foundations in New York and in Buffalo, which both belong to the year 1842. These were followed in 1843 by the German parish of St Peter, Philadelphia.

In 1845 Father Alexander became involved in an enterprise which, though prompted by the worthiest of motives, brought with it a load of unforeseen difficulties and expense. This was the project to found a German agricultural colony in Elk County, Pennsylvania, which should be exclusively Catholic. He warmly supported the plan, and besides contributing money, sent now one, now another, of the fathers to attend to the spiritual needs of the colony. The number of colonists increased rapidly, but the necessary skill to make the experiment a success seemed wanting. The colony was called St Mary's, and as the numbers grew the responsibilities of Father Alexander and his confreres grew in like measure. On the other hand, Father Alexander was much blamed by other fathers for the persistent way in which he held to the plan, which, others professed to see, had not in it the conditions of success. This question, and the great difficulties in the matter of community life, prompted Father De Held, the Belgian Provincial, under whose care the American houses had now been placed, to make a Visitation in person in the year 1845.

Father De Held seems to have undertaken with great courage the Visitation of the houses where the fathers still abode, but being little accustomed to the nature of the work they had to do, seems to have acted with undue severity, and to have tried to exact a standard of regularity which, under the circumstances, was not practical. His companion, Father Bernard Hafkenscheid, seems to have got a better grasp of the situation, but, of course, could only advise. Anyhow, Father De Held sent Father Alexander to take

charge himself of the Colony of St Mary, giving the general care of the other houses to Father Czackert, Superior at Baltimore. He made various regulations for the government of the houses, and then returned to Europe. Several foundations were offered, but the only one taken was Monroe, where Fathers Gilet and Poilvache were able to labour successfully in a promising Hospitium, besides giving missions chiefly in French.

Meanwhile, Father Czackert had been induced to accept the German Catholic Church of the Assumption in New Orleans. It was much opposed by Father De Held and others on account of the small number of fathers, but finally, in 1847, permission was given, and Father Czackert was left free to devote himself to this new field of labour. In the following year in the midst of his labours he was attacked by yellow fever, and died a most holy death.

Father Neumann had already replaced Father Czackert as Vicegerent of the Provincial in America before the New Orleans foundation had been set on foot, and on the 11th of February, 1848, he became Vice-Provincial. The saintly father earnestly begged to be freed from the great responsibility, whilst, on the other hand, the extremely fervent and unworldly stamp of his government led to complaints on the part of the less spiritual of his brethren. These two things acted so strongly on the minds of the Superiors, that before the end of 1848 Father Bernard Hafkenscheid was named to succeed him.

This able and zealous religious was, indeed, a happy choice. The services he rendered for the next five years, first as Vice-Provincial and then as Provincial of the newly-erected Province, have led to his being regarded more than any other as the founder of the great development since attained by the Congregation in the United States. Father Bernard, as he was usually called, was at that time in

Europe, but he hastened to his new field of authority with a fresh force of helpers.

Father Bernard reached America on the 9th of January, 1849, and immediately set to work on the visitation of all the existing houses. By circular letters and by the memoranda he left in the various foundations he laboured to advance regular observance. At the same time he was the first to inaugurate the systematic and constant work of giving missions according to the method of the Rule. But he was still hampered for want of subjects. He therefore made another voyage to Europe in 1850, and whilst there learned both of the establishment of the American Province and of his new appointment as first Provincial. On his way back to America he passed through England, and when he landed in the United States he brought with him six fathers, as well as some students and novices. Among the priests were the native Americans Fathers Hecker and Walworth, whom he had found in England. He was now in a position to form a regular missionary band, whilst the foundation made at Cumberland in 1849 was formed into a house of studies. Meantime, the acceptance of Annapolis in Maryland provided the Province with an almost ideal Novitiate. The church and house of St Alphonsus at Baltimore were built and made the Provincial's residence. Furthermore, other fathers came from Europe, and others were ordained and professed in the United States, so that the work of the Congregation in America was assured for the future. The Provincials who followed Father Bernard when he went to Europe in 1853, never to return, had in the main but to build on the lines that he had bravely and prudently laid down during the five years of his Provincialate (1848–1853).

The new Superior appointed to take Father Bernard's place, when it was decided to retain him in Europe, was

Father George Ruland, whose term of office lasted from 1853 to 1859. Father Ruland was an exemplary and amiable religious, who enjoyed the confidence of his confreres, both as Provincial and as Rector of various houses, before and after this period. He died as Rector of the House of Studies in 1885.

In the course of Father Ruland's administration an event occurred which modified to some extent the future of the Redemptorists in America. Several native-born Americans had by this time joined the Congregation, and after making their Novitiate and their studies in Europe, or in the recently founded American houses, had been formed into a band of missionaries under Father Bernard. In 1807 an agitation had been started for the founding at Newark of a house which should be exclusively a mission centre, and should occupy its members in those labours carried on in the English language. It must be remembered that hitherto German had, in the main, been the vehicle of the fathers' apostolate. Father Ruland and the other Superiors were anxious to encourage preaching in the language of the country, as well as in German, but they thought that the segregation of the English-speaking fathers in this way would be fatal to the unity of the Congregation. Hence they opposed the scheme. Father Hecker, leader of these native American fathers, supported by prominent ecclesiastics from outside, thought he should appeal to Rome. He therefore started for the Eternal City without the leave of his immediate Superior to plead his cause with the Rector Major. The latter, on the other hand, considering that he had acted disobediently in coming thus, unbidden and unauthorised, expelled him from the Congregation. Against this decision Hecker appealed to the Holy See. Finally, the Pope dispensed him and his four companions, Fathers Walworth, Hewit, Deshon, and

Baker, from their vows, and they were eventually authorised to begin a new Institute without religious vows to work especially for the conversion of America. They took the name of the Congregation of St Paul, or Paulists. It is probable that with more patience the aims of these fathers would have been attained without any separation from the Redemptorists, and their departure was, for the time, a grave setback to the missions in English. But, seeing the excellent work since accomplished by the Paulists in the field they have chosen for their own, and the uninterrupted growth of the Congregation of the Most Holy Redeemer on its traditional lines, the event may have been a blessing in disguise.

In 1859 Father Ruland was succeeded by Father John De Dycker, and his six years of office sufficed to nearly double the number of fathers in the Province. In 1859 the German parish of St Michael, Baltimore, was accepted, and in 1861 the fathers were summoned to Chicago to end a period of trouble for the parish by accepting the care of St Michael's in that city. This latter foundation became a very large and flourishing one as the years rolled on. The house at New Orleans grew into a busy centre serving three churches, devoted respectively to the faithful using the English, German, and French languages.

The next Superior of the Province was Father Joseph Helmpraecht, to whom the American fathers owe much. In 1866 a beginning was made of the mission Church of St Louis, which opened out a new field of apostolic labour. Another similar foundation was started in 1871 at Boston. Both these houses were commenced without any parochial charge, though they were led to assume it later on by the force of circumstances. St Patrick's, Quebec, the only English parish in that city, was accepted in 1874.

One of the chief leaders and most eloquent preachers in

the missionary band now already for some years engaged in these labours in the English language was Father William Gross. But in 1873 he was appointed by the Pope Bishop of Savannah, and hence could take no further part in the Redemptorist work. Still, both in Savannah, and later on when, in 1885, he was made Archbishop of Oregon, he remained devoted to the Institute. It was partly through his advocacy that the fathers made their first foundation on the Pacific Coast. He died a holy death in 1898.

In the last Triennium of Father Helmpraecht's period of office as Provincial, an important step was taken by the division of the American Province into two. This was effected on the 9th of November, 1875, the new Province being called that of St Louis, while the former American Province was henceforth to be called that of Baltimore. The distances were great, and this division would make administration easier from that point of view, but only four houses were assigned to St Louis, and about forty fathers. Had Vice-Provinces been customary in those days, perhaps the forming of a Vice-Province instead would have been easier. But the new creation, under Father Jaeckel as Provincial, faced its difficulties bravely. To the original houses, St Louis, New Orleans, Chicago, and Chatawa, they proceeded to add others. Kansas City was founded in 1878, and became the Novitiate. Chatawa was disposed of, and then for a period the students were lodged with those of the Eastern Province at Ilchester. Detroit, given up earlier in the history of the American Province, once more became the scene of a foundation in 1880, while in 1882 a second house and parish, dedicated to St Alphonsus, was taken in Chicago. A Juvenate was started at Kirkwood, near St Louis, in 1887, and the students were recalled to Kansas City. The latter house was, however, needed for the novices, hence a new House

of Studies was opened at De Soto in 1897. Already the fathers had pushed on to the foot of the Rocky Mountains by making a foundation at Denver in 1894. All this time the Province was struggling with very great difficulties, through the lack of subjects to cultivate the vast field entrusted to them. It was only after the twentieth century had begun that the result from their houses of training for their younger members was on a scale to grapple with this problem.

In the Baltimore or Eastern Province, while these things were being done in the West, progress was also being made quite as remarkable in its own way. An advance was made into Canada. The only English parish in Quebec, St Patrick's, was accepted in 1874, and four years later the fathers took charge of the National Pilgrimage of St Anne de Beaupré on the banks of the St Lawrence. St Anne's, Montreal, was founded in 1884, and St Patrick's, Toronto, in 1881. Then came a foundation at St John, New Brunswick, in 1884. These houses taken together constituted a very considerable field of labour for the Baltimore fathers outside the frontiers of the United States. As has been mentioned above, the two houses founded in Lower Canada among a French-speaking population were transferred later on to the Belgian Province—viz., St Anne de Beaupré and Montreal.

Father Joseph Schwarz was entrusted with the task of inaugurating a large preparatory college for the Province in 1881 at North-East, on the shores of Lake Erie, which has gradually grown up to be one of the most extensive establishments in the possession of the Congregation.

At the urgent request of the Archbishop, the charge of the German parish of St Boniface, Philadelphia, was taken over in 1876, and new churches were begun in Baltimore, called respectively the Sacred Heart and St

Wenceslaus. In New York also a church for the Bohemian Catholics, who were much neglected at that time, was begun in 1887, and a German parish was formed by the fathers under the title of the Immaculate Conception in 150th Street in 1886.

Then, having received a pressing invitation from the Archbishop of Oregon, Dr. Wm. Gross, C.SS.R., a band of missioners was sent right across the continent to found a house on the Pacific Coast. Portland at the moment being unsuitable, a stable foundation was made at Seattle in 1891. But the distance was so great that after a few years this house was transferred to the St Louis Province, and became the first of several communities afterwards belonging to that Province on the Pacific slope.

A good many of the foundations which have been noticed above took place not under Father Helmpraecht, who went out of office in 1877, but under his successor, Father Elias Schauer, who was Provincial from 1877 to 1890. This good father, whose long administration was highly fruitful, survived into extreme old age, healthy and hearty almost to the end. When he was replaced at the head of the Province by Father Litz in 1890, he fell into his place in the ranks with the most edifying cheerfulness and humility, and remained at the ordinary Redemptorist work of preaching, hearing confessions, and giving the Sacraments, almost until the approach of death. He kept his golden jubilee of profession in 1906, and of ordination in 1913, and died at New York, aged eighty-seven, in the year 1920.

Father Litz remained Provincial until the year 1898, when he was succeeded by Father William Lücking. But the intervening years saw much solid progress and several new enterprises undertaken. The Boston house, whose origin in 1871 as a mission house has been already alluded to, continued to develop into a centre of unrivalled

activity. A great new church was dedicated in 1878 under the title of Our Lady of Perpetual Succour, whose vast proportions surpassed anything that the Redemptorists had hitherto attempted in America, and it was always thronged with crowds of the faithful. In 1883 it became a parish church, without, however, losing anything of the character it already possessed as a great mission centre. Since that time a great wealth of subsidiary institutions has been grouped round it as a focus, to serve the various needs of a large and devout body of Catholics. Parochial schools were built, divided, and rebuilt. A convent was provided for the Sisters teaching in the school. St Alphonsus' Parochial Hall for meetings and entertainments was opened in 1900, mainly through the energy and ability of Father John Frawley, who, after renovating the church and building the hall, put the crown on his period as Rector (1890–1904) by building a new and spacious Rectory for the accommodation of a large community. Father Hayes, who then became Rector, utilised to the full the magnificent cluster of buildings he inherited, and devoted his attractive gifts to intensifying the already keen spiritual life of the place. He also added the towers to the church. When Father Hayes went out of office in 1918 he was succeeded by Rector James Kenna.

An establishment was commenced in 1893, whose growth in recent years bids fair to rival that of Boston. This was the foundation made at Brooklyn in 1893. The beginnings here, as in the former case, were small, but the fathers found themselves in the midst of a dense and growing Catholic population, and provision had to be made for them. A large monastery was built by Father Frawley, who became Rector here in 1904, and to this were added schools and convent. A large parochial hall was then erected as in Boston, and the crypt of a large church opened

to the public. The fathers are on the eve of building a noble upper church on these foundations, which has been planned on a scale even greater than that of Boston.

A Vice-Province was erected in 1912 with Toronto as a centre, and to it were attached the houses at Rochester, Buffalo, Quebec, St John, Detroit, and Grand Rapids, besides the central establishment at Toronto. This arrangement with certain modifications lasted until the establishment of the Canadian Province of Toronto in 1918.

The main achievement of Father Lücking was the foundation of a house of studies at Esopus on the Hudson in 1907. Ilchester was overcrowded, and the warm climate of the neighbourhood was not considered favourable to the health of the students. Hence a new home was designed in a more northerly latitude and on a more ample scale. One of the Province, Father Dooper, endowed with ample means, promised his co-operation. Consequently, in 1907, the students with their staff of professors were removed from Ilchester to the new house. Henceforward, Ilchester became the Novitiate, and Annapolis was used for other purposes. Esopus, as it stands to-day, built of solid granite, with its front of more than 300 feet, with its tasteful chapel and its extensive park-like grounds, is one of the most complete and well-proportioned houses in the Congregation. It provides accommodation for the moment for the Canadian students as well as those of the Baltimore Province, but though it will house some 170 inmates, it is none too large for the purpose for which it was built. If the numbers grow, it will be necessary to place the Canadians elsewhere.

Father Joseph Schneider became Provincial in 1912, and pursued an active policy of pushing on the apostolic work of the fathers, and renewing or extending the material houses and churches served by them. A large new house

was built at Saratoga as a sanatorium, and part of a very artistic group of buildings erected at Squirrel Hill, Pittsburg, to replace the old Church of St Philomena, now purchased by the railway. In 1914 a house was opened with the idea that it might be used almost solely for missions at Ephrata, near Lancaster, in Pennsylvania. Passing on into Ohio, a foundation was made at Lima, an important railway junction. There Father Schneider built a house with ample accommodation for a large community and a parochial school. Father Schneider died in office, being struck down suddenly with illness early in 1900. He was succeeded by the present Provincial, Father James Barron.

The Baltimore fathers have a transmarine mission in the West Indies. In 1902 they accepted an invitation from the bishop to take charge of Mayaguez in Porto Rico. There they found themselves responsible for 40,000 of the faithful, who were almost without priests and ill-instructed in their religion. In 1912 they made a second foundation in the same island at San Juan, the capital, where some Spanish fathers of the Congregation were settled up to the time of the war of 1898. Finally, in 1915, a third house was begun at the populous town of Caguas in the interior. In all these places spacious houses for the clergy have been built. Everywhere the labour is overwhelming, seeing that the population of the three parishes is very great, and that to this must be added the serving of more than a dozen outlying stations and the giving of missions in the strict sense of the word, which has been perseveringly pushed on by the present Vice-Provincial, Father Murphy.

Meanwhile, the Western Province, whose home-field is very much more extensive than that which is available in the East, has pushed on with at least equal rapidity of growth. The inauguration of a mission church, popularly

known as the Rock Church, in the important city of St Louis, has been mentioned. This became the centre of the new Province, and was made parochial. Father Jaeckel was succeeded as Provincial by Father Loewekamp (1884–1893) and two new centres of labour were set up at Detroit (1880) and at Grand Rapids (1888). These two houses for some years formed part of the Toronto Vice-Province, but eventually were restored to St Louis. In 1888 also the Preparatory College begun at Kirkwood soon became a flourishing establishment. To free Kansas City for the Novitiate, a new Studentate was begun at De Soto in Missouri in 1897. At the same time the fathers pushed on westward, and began a small house at Denver at the foot of the Rocky Mountains. Seattle, which had been begun from Baltimore, was accepted by the St Louis Province in 1894.

With regard to the older houses, solid progress was made in Chicago and Detroit, but at this epoch the expansion of the Province was much hampered by the lack of numbers, and several more years were needed before the supply of fathers could be put on a footing to meet pressing needs. Fathers Girardey, Schwarz, Mullane, and Firle ruled the Province in turn after the death of Father Helmpraecht, but in 1907 a Provincial was found who was confirmed in office every Triennium until his sudden death in 1919. This was Father Thomas Brown, who was Superior at Denver when chosen for the higher charge. The length of time he held office must be taken as testimony to the success of his administration. There ensued notable development in the region known as the Pacific slope. A second foundation there had already been made at Portland in 1906, but there was more to come. A site was selected, and a house and church built at Fresno in California in 1908. The parish and church at Cœur d'Alène, near Spokane, was

taken over from its zealous founder in 1914, and another foundation which has several times shifted its site was accepted in the neighbourhood of Los Angeles in 1921. An entrance into Texas was effected by the opening of a house at San Antonio in 1911. This has been supplemented in more recent years by the founding of a second house and the building of a second church, exclusively for the benefit of the Mexicans in the same city. This latter house is faced with an immense pressure of work. It is true that the St Louis Province has no foreign mission outside the United States, but the Apostolate to the Mexicans, who have flocked over the border to the number of 500,000, presents some of the characteristics of such a mission. Besides keeping up a round of services in the church at San Antonio, the fathers attend no fewer than nineteen outlying stations in order to enable those at a distance to comply with the laws of the Church. Moreover, when the Mexicans pass to the north, and settle in other states, the fathers follow them up with missions and such exercises, to try and keep the faithful of this race to their religion. This work seems likely to increase still further with the passage of time.

Another undertaking which fell within Father Brown's term of office was the establishment of a new house of studies. This was set on foot in 1911 at Oconomowoc, near Milwaukee, in Wisconsin. The existing buildings were utilised and greatly added to, so that gradually quite an extensive foundation sprang into life and activity. The present Father Provincial is already preparing to build a large house on a scale which may be commensurate with the vast needs of the Province. Consequent upon the removal of the students, De Soto became vacant, and has become the Novitiate. The house at Kansas City was no longer suitable for that purpose, for the city has grown out

in the direction of the site held by the fathers. A handsome new church has been built, and Kansas City is now one of the most prosperous foundations in the whole Province.

The Detroit house has also taken on immense developments. The city has increased by leaps and bounds, both in population and in wealth, so that it has been difficult to keep pace with the growth. Twice the fathers have built a church for their flock, and twice the accommodation became inadequate. At last a splendid new church, almost of the size of a cathedral, was built under the superintendence of Father Cantwell, the Rector, and was opened in 1923. At present it would seem that the 12,000 or 14,000 Catholics in the parish are well provided for. Of course, it must be understood that schools, parochial hall, and other buildings are on a proportionate scale.

Meanwhile, new openings were accepted at Omaha in 1918, and at Wichita in 1920. Given a sufficient supply of missioners, there is still opportunity for almost unlimited expansion in the St Louis Province. Father Brown died quite suddenly in the midst of the assembled community in 1918, and was succeeded by Father Christopher McEnniry, who still guides the fortunes of this part of the Congregation.

We may now sum up in a few words the present position of the three Provinces into which the American fathers are grouped.

(1) Baltimore

The senior of the two Provinces into which the houses in the United States of America are divided still bears the name of Baltimore, although the Provincial house is now at Brooklyn. It has become in numbers the largest Province in the Congregation, and contains possibilities of

still further development. It still bears traces of the special work of the early fathers in devoting themselves to preserving the faith of the German emigrants, but, needless to say, these limits have long since been transcended. There remain, all the same, twelve of these older houses, built in cities, primarily to look after the German or other foreign Catholic population. Of these there are four in New York, and four in Baltimore. To these we must add St Peter's and St Boniface in Philadelphia, and the houses at Rochester and Buffalo. Apart from early attempts, two others have recently been surrendered—namely, St Alphonsus', Baltimore, and St Philomena's, Pittsburg. There are two large city foundations more recently established—viz., Boston and Brooklyn—to minister to English-speaking congregations, far more numerous in both these cases than in those of the foreign-speaking foundations. Recently, two houses have been founded with but little parochial work, with the outlook that they might be in the main mission houses. These are Lima and Ephrata. Two others have been transferred to sites outside of cities, where there can be but little home work—viz., Pittsburg and Saratoga. There remain four others connected with the training of the younger Redemptorists: Ilchester, near Baltimore, which is now an almost ideal Novitiate; North-East, on Lake Erie, where a Preparatory College of nearly 250 boys secures a constant supply of vocations for the Novitiate; Annapolis, which has been in great part devoted to the second Novitiate, or period of training for the special missionary work of the Congregation; and Esopus, on the Hudson, where a noble pile of buildings houses the professed students, 120 in number, with their staff of professors. The foreign mission of the Baltimore fathers in the West Indies comprises six houses. In this way the whole numbers are twenty-eight

houses, containing nearly 300 fathers, 120 students, and about eighty or 100 lay brothers and novices. Thus, the whole Province has about 500 members.

(2) St Louis

The St Louis Province, whose separation from the rest of the American houses has been already mentioned, continues to make still more rapid progress in numbers than its eastern neighbour. Endowed with an almost boundless expanse of territory and almost unlimited possibilities of future expansion, it has been long hampered by the want of men and means. Now, however, these difficulties have been in great part overcome, and it presents a flourishing and vigorous aspect. St Louis is the Provincial house, and the *Rock Church* in that city is the centre of much parochial and missionary activity. The two Churches of St Michael and St Alphonsus, in Chicago, minister to large bodies of Catholics, German for the most part in origin, but fast losing the distinctive language and some of the other characteristics of that race. At Detroit, that almost unrivalled home of present-day industry and wealth, a very large and architecturally planned church is the centre of religious life to nearly 14,000 Catholics. New Orleans, with its three churches and triple parish under the care of one community, still retains the unique character it has so long possessed. In Kansas City a noble new church is attended by an ever-growing congregation. At Grand Rapids the fathers have possibly the best church in the city. As we move further westward we find the establishments smaller, but at the same time the possibilities of future growth. These considerations apply to the houses at Denver (1894), Davenport (1908), Omaha (1918), and Wichita (1920). Texas contains two houses

in the same city—San Antonio—but the foundation of the second one was due to the need of providing a special church with a staff of fathers to meet the immense influx of Mexican Catholics into the place. On the Pacific slope there are Redemptorist houses at Portland, Seattle, Cœur d'Alene, Fresno, and in the suburbs of Los Angeles. These last establishments are distant enough and important enough to form a Vice-Province, but certain difficulties have first to be overcome.

The Province has a roll of over 300; there being nearly 200 fathers, more than fifty students and novices, and about the same number of lay brothers.

(3) Toronto

This Province, which was for some years a Vice-Province of Baltimore, was founded in 1918. Some of its most prominent members are natives of the United States. At Toronto, the Mother House, there are two churches, the second being devoted to the care of the Italian Catholics, while two of the community of twelve fathers are themselves Italian, and find full scope for their zeal among their fellow-countrymen. St Patrick's, Quebec, was accepted in 1874, and is the only English-speaking parish in that city. A fine new church and monastery are being erected there on the Grand Allée. St Anne's, Montreal, is also a church for those who speak English, while, of course, St John, New Brunswick, is chiefly surrounded by the descendants of emigrants from Scotland and Ireland: this house is at present the Novitiate of the Province. A large Juvenate was opened in 1920 at Brockville, on the banks of the St Lawrence. Westward, rapid development has taken place, and there are small houses at Brandon, Yorktown, Regina, East Kildonan, and also at London, Ontario.

The Province consists of about 100 members, of whom more than half are priests. The students are at present with the Baltimore students in their large house at Esopus, New York.

Great Britain and Ireland

The Redemptorists had found a home in most of the lands of Continental Europe for some years before any attempt was made to secure a foundation in England. On their way back from their short-lived residence at Lisbon, already spoken of, the fathers did, indeed, land in 1833, but no permanent settlement took place. They owed their first invitation to the zeal of Bishop Baines, Vicar Apostolic of the West. This enterprising prelate was on friendly terms with the Curé in Liege who had been such a good friend to the fathers in that city. At his house Dr. Baines met Father De Held, already engaged on his mission from Father Passerat as Visitor of Belgium. Being struck with the zeal and piety of that father and by the account he received of the Redemptorist work, Dr. Baines invited Father De Held to come and examine whether it would not be possible to make a foundation in Wales. This was in 1839, when South Wales was still in the Western District. In response to this invitation Father De Held visited England in 1841, but South Wales was no longer in the District, since the number of Vicariates was increased to eight in the year 1840. But he visited the Bishop at Prior Park. In 1841 Father De Held came again, when it was arranged that the Redemptorists should take charge of the mission of Falmouth in Cornwall, which Dr. Baines agreed to hand over to them. Father De Held then returned to Belgium.

On the 10th of June, 1843, the subjects chosen for the new enterprise, Fathers Lempfried and Louis De Bugge-

noms, with the lay brother, Felician Dubucquoy, arrived in London. They had need of all their confidence in God to nerve them to face the difficulties ahead. From London they journeyed to Prior Park, and thence again to Falmouth, which they reached on the 17th of June. The Vicar General accompanied them from Prior Park to Falmouth, but there they found the priest in charge quite unprepared to make way for them.

Through the Vicar General, Bishop Baines was appealed to that the offer already made should be made good, and eventually an order was sent to the priest to make way for the fathers. But it was only on the 30th of June—*i.e.*, nearly a fortnight later—that the incumbent left, and the fathers took formal possession of the Falmouth mission. As far as their foundation depended on the support of the zealous Vicar Apostolic, they were only just in time, for on the 5th of July Dr. Baines died quite suddenly, and six months elapsed before his successor was appointed.

Meanwhile, Father Lempfried did all in his power to strengthen his position at Falmouth. In December he went to Paris to meet Father De Held by appointment, but met with little success. The Sisters whom he invited in Paris to come to Falmouth could not see their way to do so, and the Association of the Propagation of the Faith could not give any pecuniary assistance for the moment, though next year they made a grant of 10,000 francs. Yet, in other ways, the fathers were not forgotten by their continental friends. In the course of 1843 they were visited at Falmouth by the well-known Mgr. De Merode and the illustrious Count De Montalembert. In Mr. Edward Douglas they welcomed a visitor, who, after his reception as the first British Redemptorist, was to have a distinguished career as Consultor General and as a generous benefactor of the Congregation.

The new Vicar Apostolic, Dr. Baggs, when Father De Held came to England to visit Falmouth in the June of that year, gave the formal authorisation for the foundation, which had hitherto been lacking owing to Bishop Baines' death.

And now we meet with a strong proof of the holy audacity and confidence in God which these early fathers showed. They had come from Belgium, being only two priests and a brother, and the only reinforcement they had since received was the arrival in March, 1844, of another lay brother, Stephen Seneugers. Yet with this scanty force, when a second foundation was offered by Mr. Hornyold at his seat, Blackmore Park, Worcestershire, it was accepted. On the 4th of September, 1844, Father Lempfried with Brother Stephen left Falmouth for this new enterprise, and two days later were installed at Blackmore Park.

Meanwhile, Father Buggenoms, left alone with Brother Felician at Falmouth, tried to push on as well as he could. In November he opened a school for boys, but his undertaking was bitterly opposed, and did not prosper. Besides, this left the girls and infants still unprovided for. Hence, having discussed the situation with Father De Held when he paid his annual visit in September, 1845, he determined to try and induce a community of teaching nuns to come to the rescue.

Father Petcherine had come to Falmouth from Liége in the beginning of the year, while Father Ludwig had been sent to help Father Lempfried at Blackmore Park. This made it possible for Father Buggenoms to leave Falmouth in charge of Father Petcherine in October, while he betook himself to Namur. Here he was fortunate enough to secure the services of a band of six Sisters of Notre Dame, and he conducted them to England. They reached Falmouth on the 11th of November, 1845, and there

established themselves at Penrhyn in the same neighbourhood. Before long a girls' school was opened by these Sisters, which rapidly developed in numbers. While the boys' school met with so many difficulties that it had to be closed, the girls' school by the following June counted more than sixty pupils.

As soon as the fathers were established at Blackmore Park, Mr. Hornyold set about the building of a church and of a small monastery. These were completed in August, 1846, and on the 19th of August the church was consecrated by Bishop Wiseman. Father De Held, as Provincial of Belgium, was present at the function, which was also attended by the future Cardinal Dechamps, C.SS.R., and by many other distinguished Catholics. It was quite an event for the Church in England in those days. The sacred edifice was dedicated to Our Lady and St Alphonsus. The first Superior had already been replaced by Father John Baptist Lans, a native of Holland, whose name will ever be in honour among English Redemptorists on account of his outstanding piety and zeal for souls. Father Lans now began the self-sacrificing labours and the missionary activities in which he persevered at Blackmore Park, Hanley, and other places till the foundation was given up in 1851. He at once accepted the task of saying Mass at Upton-on-Severn, besides the service of the church at Blackmore Park, and eventually succeeded in opening a school chapel at Upton. During these five or six years he received over one hundred persons into the Church, and when he left there remained a memory scarcely yet obliterated of his life of piety and constant labour.

Two houses had thus been begun in England, but there had hitherto been no opportunity of engaging in the specific work of the Congregation, viz., the giving of the exercises of a regular mission. Moreover, the two houses

were both quite small and unable to lodge sufficient subjects for the full observance of the routine of the religious life. But 1848 was to see a change in this. Father De Held, as Belgian Provincial, had come to England every year to visit his subjects. Now, in 1848, he was Provincial no longer, but was sent to reside in England as permanent Visitor of the houses, and as Superior of the one at Blackmore Park. There was a strong feeling among the fathers that there was no future for their Institute in England, so long as they lived in such small and out-of-the-way places, and a consequent disposition to seek a foundation in London. Father De Held did not at first share this feeling, thinking that the fathers were better responding to their vocation by trying to labour in small places and in the rural districts. Hence he came prepared to resist any action of the kind favoured by the others. However, while passing through London, he met Mr. Philp, a well-known Catholic book-seller of the day, who urged the advisability of the attempt to settle in London, and advised him to seek an interview with Bishop Wiseman. The latter at this interview spoke strongly in favour of the fathers coming to London, and offered a warm welcome. This seems to have influenced Father De Held to change his mind.

Through Mr. Philp, Father De Held got to know that a house was for sale at Clapham, which seemed to offer all the accommodation which a normal Redemptorist house should have both in rooms and garden, and negotiations were set on foot to acquire it. As the residence of Sir James Shore, afterwards Lord Teignmouth, it was the scene of the first meetings of the Bible Society. Finally it was bought for £4,000, but, as immediate possession could not be had, Father De Held had to cast about for a temporary lodging.

In the preceding year (1847) a community of religious

women not living in enclosure, known as the Filles de Marie, had settled at St Ann's House in the Old Town, Clapham. Here Mass was said for the first time in Clapham since the Reformation at Christmas, 1847, by Rev. Mr. Sheehan as Chaplain to these ladies. The Filles de Marie offered one wing of their house as a temporary abode for the fathers, and here Father De Held said Mass from the 4th of June. Not being able to preach in English, the Visitor called the eloquent Russian convert Father Petcherine, C.SS.R., from Falmouth to assist him, and they both stayed at St Ann's for about two months. Then —viz., on the 31st of July, 1848—possession was taken of Lord Teignmouth's house at the corner of Acre Lane. The parlours and adjacent passages were transformed into a chapel. This chapel was opened to the public on St Alphonsus' Day (2nd August, 1848), when Dr. Talbot preached at Mass, and Bishop Wiseman at the Evening Service.

The district assigned to the care of the fathers was an extensive one, and therefore the people who came to the chapel soon became so numerous that it was impossible to find room for them. It became a matter of vital importance to undertake the building of a permanent church. But at first funds were wanting, and there was delay.

Meanwhile, difficulties had multiplied at Falmouth, and it was decided to give up the foundation. On the other hand, the Revolution which broke out in 1848 drove various fathers from foreign lands to seek a refuge in England. Their presence offered an opportunity for development on a larger scale. At the same time, the Chaplain of the Carmelites at Llanherne begged to be allowed to go to our Novitiate, and to have his place supplied at the Convent at least for the time. Two fathers were accordingly sent there, and another to Rotherwas, Here-

ford, where the Bodenham family had a small church. When the recent convert Mr. Scott Murray asked for fathers to serve the church he had just built at Great Marlow, two fathers were sent there. Finally, Father Buggenoms and Brother Felician, from Falmouth, were attached to Clapham, and in November, as soon as they could arrange matters, joined the London community. The Notre Dame nuns at Penrhyn had already preceded them to Clapham, finding their position no longer tenable. They took a house in Bedford Road. Three more fathers and several brothers reached England from the Continent, and thus the Clapham community began to take shape. This year was also notable for the first beginning of the strictly missionary works which are the primary vocation of the Redemptorists. A mission was given by Fathers Petcherine, Walworth, and Buggenoms in the newly-opened St George's Cathedral, Southwark, while a commencement was made in the work of nuns' Retreats, which have since become so important, through one given by Father De Held to the Ladies of the Sacred Heart at Acton.

As early in 1848, as he was relieved of his chaplaincy, Father Weld went to the Novitiate at St Trond, whither he was followed at the beginning of 1849 by one whose coming was to exercise a great influence over the whole Congregation. This was Edward Douglas, a friend of Mr. Scott Murray, whose invitation to the fathers to come to Great Marlow has been mentioned above. Mr. Douglas, born in Edinburgh in 1819, was the son of two members of a junior branch of the noble Queensberry family. He inherited a considerable fortune, and was generously minded to spend it on good works, especially on those of the Congregation he was bent on joining. He was clothed as a novice on the 2nd of February, 1849, and when he came to know of the lack of means for the building of a church

at Clapham he came to the rescue. His offer was accepted by the Superiors, and new heart animated them to undertake the work. It was decided to commence at once, and plans were prepared by Mr. Wardell, later on architect of the Cathedral at Melbourne. On the 2nd of August, 1849, just one year after that other Feast of St Alphonsus when the chapel in the house had been opened, the foundation stone of a permanent church was laid by Bishop Wiseman, who preached on the occasion. The work gradually advanced, and Father Douglas continued to provide the necessary funds until the edifice was complete. Meanwhile, there were not wanting other signs pointing to progress and development in the position of the fathers in England. The charge of the German Church in Cannon Street was accepted, and one of the fathers was sent to reside there. The American convert Isaac Hecker, who had been attached to the Clapham community in the preceding year, was ordained at Old Hall by Bishop Wiseman on the 13th of October, while early in 1850 Father Weld and Father Douglas, who had taken their vows at St Trond in September and December respectively, also joined the Clapham house. This community was now constituted a regular *Collegium*, where Father De Held, named its first Rector, presided over a band of ten fathers besides lay brothers. Fathers Prost and Van Antwerpen remained at Great Marlow, and Fathers Lans and Walworth at Blackmore Park.

The meeting of Superiors held at Bischenberg in 1850 was attended by Father De Held, and though the appointments which followed made no change in the staff in England, another decision affected their future in the country. It was determined to withdraw the fathers from the small missions and chaplaincies, and to concentrate on one or two large houses where the community life could

be carried on in all its fulness. Rotherwas was given up, and notice was given that the fathers would have to leave Great Marlow. The charge of the German Chapel was also resigned.

With regard to Blackmore Park, it was at first hoped that, if enlarged, the miniature monastery might be made into a regular Redemptorist house, and a proposal was made to build an extension at the expense of the Congregation. To this, on the other hand, Mr. Gandolfi-Hornyold demurred, and thus, though with mutual regrets, he was told that the fathers must leave, as the existing house was not adequate to the accommodation of the number of fathers our life requires for its full observance. Our thanks were rendered to Mr. Gandolfi-Hornyold for the generosity he had already shown.

Several missions had been given in Lancashire in the course of the preceding year, whose success had turned the thoughts of the Superiors in that direction. Hence, when a house and chapel and four acres of ground, belonging to Bishop Brown of Liverpool and his coadjutor, Bishop Sharples, were offered for sale, negotiations were opened for their acquisition. It was called Bishop Eton, and was on the high road from Wavertree to Woolton. The price was considerable—*i.e.*, £6,000—but here, again, Father Douglas came to the rescue, and gradually provided the whole sum. On the 10th of June, 1851, Father Prost took possession of the place, and was joined soon after by Father Lans from Blackmore Park, and by other fathers. The elegant little chapel was opened to the public, and from Bishop Eton as a residence missions were given in various parts of Lancashire, and also in Ireland.

Meanwhile, the new church in Clapham was verging on completion. It was opened on the 14th of May, 1851, when Cardinal Wiseman again preached for the fathers.

There was still something to be done to finish the building with its elegant spire, but on the 13th of October of the following year the Cardinal solemnly consecrated the church.

The mission in St John's Cathedral, Limerick, in 1851, which was the first apostolic labour of the Congregation in Ireland, was so extraordinarily successful that in 1853 came an invitation, which was cordially accepted, to make a foundation in Limerick. But more of this when the fortunes of the Redemptorists in that country are dwelt on.

Up to 1850, or even later, the fathers working in England were not natives of the country, but in that year a notable band of English-speaking candidates made their Novitiate in St Trond. Their profession in 1851 and 1852 gave new hope of growth and extended usefulness to the English houses. This circle of devoted religious included Fathers Coffin, Vaughan, Bradshaw, Furniss, Bridgett, Stevens, and Plunkett. All survived to do great work for souls in their own way. With Father Douglas, their forerunner by a couple of years, they may be looked upon as the first line of native-born Redemptorists for the English Province, and their virtues and example laid down the solid lines on which their successors have tried to build.

By this time the various works of the specific apostolic ministry were in full vigour, both in England and in Ireland. Missions, Renewals, Retreats to Clergy, Religious, and Laity were given in scarcely interrupted succession. The number of missionaries grew, but scarcely fast enough to cope with the increasing demands made by the pastors and their flocks. Father Furniss (1809–1865) soon developed the remarkable talent for preaching to children which gained him the name of the *Apostle of the Children*, and for about ten years devoted himself to children's missions almost exclusively. The substance of his dis-

courses was afterwards published under the title of *God and His Creatures*, while his practical method of managing the young people when they were gathered in church formed the basis of his other book known as *The Sunday School*. It must be remembered that the Catholic children in England in those days had no schools of their own, and hence grew up without even the most elementary knowledge of religious doctrine and practice. Father Furniss died in 1865.

Another form of apostolate commenced about the same time was that of the pen. And what more natural than to make a beginning of this by the translation of the works of St Alphonsus? Already, in 1852, the first start was made by the publication of *The Glories of Mary*, translated by Father Weld. Father Coffin now took up the work, and was made Editor of the whole series which was in contemplation. In June, 1854, appeared the collection of smaller works comprised in the general title: *The Practice of the Christian Virtues*. Then came out another collection of meditations and discourses on *The Incarnation*. This was followed by volumes on *The Passion* and on *The Holy Eucharist*. *The Eternal Truths*, sometimes called *The Preparation for Death*, was a systematic series of meditations suitable for a Retreat. Moreover, Father Coffin made a new translation of the *Visits to the Blessed Sacrament*, and revised *The Glories of Mary* for a new edition in 1868.

During the years from 1855 to 1865 various changes were made in the government of the English houses, to keep pace with the general growth of the Congregation in Europe, which was at this period fairly rapid. Thus, at the beginning of 1855, these houses were put into the new Anglo-Dutch Province under Father Swinkels as Provincial. This state of things lasted nearly eleven years, Father Lans acting as Vice-Provincial for the first

half of that interval, and Father Coffin for the latter portion of the time. A new church was built at Bishop Eton in 1857 and 1858 from the designs of Edward Pugin, to replace the old one built for Bishop Brown. At Limerick the temporary premises at Bank Place and Thomas Street were replaced by a regular monastery—the gift of Father Van Ryckevorsel in 1856—and by a large church, which was opened on the 7th of December, 1862. The novices and students for the first few years made their probation and their studies on the Continent, but a regular Novitiate was begun at Bishop Eton in 1860, and students began to make their studies in the same house from 1863. At length, on the 24th of May, 1865, an English Province was created, Father Coffin being chosen as the first Provincial. It comprised the three houses of Clapham, Bishop Eton, and Limerick, and had a personnel of seventy-two members, of whom thirty-two were priests. By this time the missionary work of the fathers had grown to between thirty and forty missions a year, besides a still larger number of lesser exercises. Father Coffin had become widely known to the priests of the country as an impressive and successful conductor of the Annual Clergy Retreats, while Father Furniss had won a quite unique position by his long series of missions for children, which were never forgotten by those who had been once present at any one of them.

The first year of existence of the English Province had not advanced far when the design was mooted of trying to make a foundation in Scotland. The plan lay very near to the heart of Father Douglas. The Father General warmly approved, and in 1866 Father Coffin, with Father Vaughan, spent ten days in Scotland, interviewing the Vicars Apostolic, and visiting possible sites for a new monastery and church. At last they found what seemed an admirable position on Kinnoull Hill, overlooking the city of Perth.

The Earl of Kinnoull, owner of the ground, was willing to let some eighteen acres of land, so the fathers returned to England and reported progress. They had not to wait long for the General's authorisation, and to get plans prepared for a church and religious house. In the following year (1867) the new buildings were commenced, several fathers, under Father Vaughan as Superior, residing meanwhile at St Mary's, Dundee. In 1869 both church and house were completed and taken possession of. Henceforward the house at Kinnoull, with ever-increasing range of utility, became a centre both for missions in all parts of Scotland and for the Annual Clergy Retreats of the various dioceses of that country.

Father Coffin would be accepted very generally as a typical specimen of the English convert priest and Oxford scholar, fully in touch with all that was highest in the general religious life of the country. But he was a thorough Redemptorist as well, both in his contempt for worldly aims and worldly reputation, and also in his sense that the Congregation is all one, transcending any national limitations. Hence he was always ready to welcome, amidst his fathers, the exiled members of provinces enjoying less civil liberty than his own. It was in pursuance of this policy that six fathers from the Italian Provinces found a home in England when the Revolution chased them from their native land. Thus also, in 1868, when the short-lived houses in Spain were overturned, two fathers, one of whom, Father Palliola, lived and died as a zealous missioner in England, were received from Spain. During the Franco-Prussian war several French fathers escaped to London. And, again, in the German Kulturkampf, a good number also crossed the sea to England. One became Novice Master, and several others devoted themselves with great zeal to the work of the missions:

several laid their bones on English soil. When called upon to give some share out of his small staff for the foreign missions, Father Coffin was not found wanting, and in 1872 Father Dodsworth was sent to the Island of St Thomas in the West Indies. He was succeeded in turn by Father Cameron and Father Octavius Owen, both of whom gave their lives in that difficult and trying field of missionary labour.

The Bishop Eton house, especially after the addition of a new wing in 1862, proved a suitable Novitiate, but Father Coffin was faced with the problem of providing for the professed students. These had hitherto made their studies at Wittem in Dutch Limburg, but the climate proved trying to all, and fatal to not a few. Two unsuccessful attempts were made to house both novices and students at Bishop Eton, and the French House of Studies was tried for a while, but the want still remained. Hence, when in 1875 an invitation came from the Bishop of Plymouth to establish a house at Teignmouth, in Devonshire, the proposal was accepted. In the course of the same year the students were transferred thither from Bishop Eton, Father George Corbishley being appointed Superior.

A piece of land was bought on the hill behind the town, where a new religious house was built. Then, under Father Coffin's successors the numbers grew, above all through the steady expansion of the work of the fathers in Ireland. Many improvements were, of course, gradually made, until at last it became almost an ideal house of study and retreat, in lovely surroundings. All the students from England, Ireland, Scotland, and Australia were housed here for twenty-five years. It was a side issue of the division of the Province into two, that this house, becoming thus too big for the English students alone, was in 1900 sold to the Sisters of Notre Dame. The Irish students went to

Ireland, and the English students were temporarily sent to Mautern in Austria.

As the years rolled round Father Coffin gradually fell into bad health, and was less able to take an active part in the external work going on around him. Each Triennium brought his re-nomination to the office of Provincial, and he still inculcated with undeviating fidelity adherence to the great principles he had learned from St Alphonsus: religious simplicity, obedience to Superiors, a true family life in community, and a great distrust of the ways of the world. It fell to him to preside over two important steps of progress which will be spoken of again further on. The one was the foundation of a second house in Ireland, at Dundalk, in 1876, and the other the acceptance of an invitation from Bishop Murray of Maitland to send fathers to Australia in 1882.

In 1882 Father Coffin received the Papal command to accept the see of Southwark, and hence a new Provincial had to be chosen. The choice of the General fell upon Father Hugh Macdonald, at that time Rector of the house at Kinnoull. Father Macdonald was a fervent and prudent religious, and, though most unwillingly, set himself to administer the Province with all the quiet energy of his character. He inaugurated a new departure, from which Father Coffin always shrank, in the establishment of a Juvenate or preparatory college for the Novitiate. The site selected by him was the house of Limerick, and it was designed in this way to provide more numerous candidates not only for Ireland but for Great Britain as well. He did not remain in office long enough to enjoy the fruits of this enterprise, but by other methods he was able, during the eight years of his rule over the Province, to increase the number of students from about ten to thirty, so that he left the available forces when he laid down the reins of

government far greater than he found them, while at the same time his strict insistence on regular observance was a guarantee that quality was not sacrificed to quantity. In 1890 he was called upon to enter the ranks of the Scottish hierarchy, of which his brother, Dr. Angus Macdonald, was already a distinguished member. He was consecrated Bishop of Aberdeen on the 23rd of October, 1890, having exercised the functions of Provincial for eight years.

Father John Bennett, at that time Rector at Bishop Eton, was now appointed to fill the office left vacant by Father Macdonald's elevation to the episcopate. He had undertaken while at Bishop Eton an extension of the house there which gave much additional accommodation. It was a consolation to him to open this new wing in the course of the same year.

Since the foundation of Dundalk, Mass had been said in the refectory of the house used as a temporary chapel, but in 1890 the foundations of an attractive new church dedicated to St Joseph were laid. In 1892 this was completed and opened to the public. Meanwhile, in Clapham, Father Bennett set to work with great energy on the somewhat difficult enterprise of enlarging the church, and at the same time of replacing the two old houses, which the fathers had so long inhabited, by a properly designed monastery. The architect chosen was Mr. J. F. Bentley, and by 1894 there rose a transept skilfully fitted into the side of the existing church, and a commodious religious house, at the cost in all of some £20,000. In Teignmouth also, through the increase in the number of students, there was a lack of space, and four of the English students were sent to complete their studies in the French Studentate at Dongen, in Holland. But relief was not long in coming. In 1894 the Teignmouth house was enlarged, and there was now room for all. In April, 1893, new nominations were

published, and Father Bennett was reappointed Provincial. But great changes were at hand. On the 13th of July Father Mauron, after ruling the Congregation for thirty-eight years, died, and this meant a General Chapter. When all the usual preliminaries had been complied with, the Capitular Fathers met in Rome on the 25th of February, 1894. Father Raus was elected General, and in the course of the year sent Visitors into the various Provinces with a view to making new appointments.

As to the Institute in Great Britain and Ireland, it was urged that the great developments possible to the work in Ireland and Australia pointed to the need for a separate Province for those countries. As there were difficulties in the way, Father Raus made a last attempt to postpone this division by calling home from Australia Father Vaughan, one of the few survivors of the earliest English line of Redemptorists, and making him Provincial.

Father Vaughan reached England in January, 1895, and, though already in failing health, attacked the problems before him to the best of his power. In 1894 the English Juvenists at Limerick were separated from the Irish and brought to Bishop Eton, where Father Hull became their Director. Through the generosity of Father Oddie, Father Palliola, Rector at Perth, was enabled in 1895 to commence the extension of the house there with a view to provide separate quarters for the Novitiate. This was ready when the novices moved thither from Bishop Eton at the end of 1896. In 1896 also a new and important foundation was made at Clonard, Belfast. Father Griffith, then Rector of Limerick, was appointed to take charge of the new enterprise. It progressed by leaps and bounds. A large temporary chapel was filled to overflowing, and a commencement was made with a roomy and well-built monastery. When this was finished the building of

a spacious church was undertaken, which was opened in 1911. Ever since, the concourse of the faithful at Clonard has been so great as to present the appearance of a continual mission.

These developments foreshadowed still more distinctly the forming of a new Province. Finally, on the 28th of January, 1898, the Irish Province was begun, Father Andrew Boylan being chosen as the first Provincial. The Australian houses were attached to the Irish Province. At the same time Father Bennett was re-nominated Provincial in England.

(*a*) England

After the erection of the Irish Province in 1898, the English Province made what may be called a fresh start with diminished numbers. It commenced again with thirty-six fathers, nine students, two novices, and thirty lay brothers. There remained four houses: Clapham, Bishop Eton, Perth, and Teignmouth. The Irish students having been withdrawn from Teignmouth in 1900, the place, as being too large for the English students alone, was disposed of as mentioned above, and several new foundations were undertaken. The first of these was at Bishop's Stortford, in Herts, in 1900. It was accepted at the invitation of Cardinal Vaughan, Archbishop of Westminster, in whose diocese it is situated. A beginning was made under Father Vassall-Phillips in a temperance hotel in the poorer part of the town. An iron church was built on a plot of land alongside of this, and a full round of Catholic services inaugurated. There were only one or two Catholics then in the place, but the services attracted great attention, and, at least on Sundays, the little chapel was usually quite filled with the Protestants of the neighbourhood. A considerable number of non-Catholics were received into

the Church. But the premises were small and very unsuitable for a regular religious community, so that after some years it was almost decided to give up the foundation, when the opportunity offered itself of securing a larger house with ample grounds on Windhill at the outskirts of the town. This was acquired, and Father Vassall-Phillips devoted a portion of his means to the building of a beautiful Roman church adjoining the house. The house itself was enlarged so much that for a period it was able to accommodate not only the community, but the novices as well. At present the good work slowly but surely advances, converts being received one after the other, and the fathers going forth from Bishop's Stortford to give missions in the neighbouring dioceses. The church, which has been consecrated, is dedicated to St Joseph and the English Martyrs.

In September of the same year (1900) the invitation of the Bishop of Hexham and Newcastle was accepted to assume charge of the Church of St Benet, Monkwearmouth, Sunderland. This was a populous parish of some 6,000 souls, with a handsome church already built. Father Stebbing, the late Rector of the House of Studies, was sent as Superior with three other fathers and three lay brothers. The counties north of the Humber formed a promising field for missions, and this work was carried on simultaneously with the parochial charge from the beginning. Hence it became necessary very soon to increase the staff of fathers to a considerable extent. Consequent upon this, the small presbytery was demolished, and a new and more commodious religious house erected. The schools were thoroughly renovated and also enlarged, a new sanctuary added to the church, and one by one numerous improvements made in the decoration and equipment. A second school was built at Southwick, about a mile higher up the River Wear. This became the nucleus of a new parish,

which was given back to the diocese in 1907. But there remained ample scope for the exercise of zeal in Monkwearmouth itself, where the Catholic life of the place was much intensified, the attendance at Mass and the Sacraments incredibly increased, and the organisation of parochial life completed.

Even before 1900 a project had been entertained for the foundation of a new house in Bristol or its environs. This scheme only became a reality in 1901. A house was bought at Kingswood, some four miles from the centre of the town on the eastern side. Here, as at Bishop's Stortford, an iron church was built, and services commenced somewhat on the same lines as there. Some progress was made, but opposition was strong, and finally, in 1912, the foundation was given up. This was not, however, before a new parish had been formed, and a small congregation handed over to the care of the diocesan clergy.

A further foundation, which was destined to have but a brief existence, was begun at Norden, Rochdale, in 1904. It was hoped that it would provide a suitable house for the Juvenate, at that time unsuitably lodged at Kingswood, but when, after five years of experiment, it proved quite unfit for the purpose for which it was intended, it was given up in 1909.

There was greater hope of success in a new venture made at the request of Cardinal Vaughan at Lower Edmonton in 1903. Father MacMullan was named Superior, and at first lived with his few companions in two small cottages alongside of a vacant plot of ground, which was acquired as the site for church and house. A generous benefactor came to the rescue, and both house and church were built some four years after. Then followed a parochial school, the old iron chapel in which the first services were held

being converted into a parochial hall. Edmonton was a case of commencing the work from the beginning. Very few Catholics were known, as being residents of the locality when the first fathers came there, but by dint of careful visiting, with the influence of the school and the reception of several hundred converts, a parish of over 1,000 people has been formed.

After this there was no further attempt at new houses in England for a long period of eighteen years, but a mission was taken at the wish of the Holy See in South Africa. Father Creagh and three other fathers were sent out to the Colony, and directed to proceed to the Transvaal in 1912, for this was the State in the Union to which the Sacred Congregation had directed them. A site was secured at Pretoria, and through the generosity of a kind benefactor a religious house was built, part of which served excellently well for a temporary chapel. There were but few Catholics in that part of the environs of the capital which had been committed to the care of the fathers, but they were able to begin almost at once their missionary journeys to the various parts of the Union where they were invited to preach to the faithful, who in South Africa are but a small minority of the white population. The house at Pretoria has now been in existence for nearly twelve years, and each year has seen its succession of missions given by the fathers working from it as a centre. Hitherto, it has not been feasible to evangelise the negroes who form the majority of the inhabitants of the Union.

In quite recent years a promising foundation has been made in the very centre of England by the acquisition from the Benedictines of Beuron of St Thomas' Abbey, Erdington, Birmingham (January, 1922). In this case the incoming fathers found everything already built: a beautiful parish church, a solid monastic house, schools and outlying

buildings, with a considerable extent of land. It was hoped that this would form an accessible and central position for a missionary house, while there was a compact and well-organised congregation of more than 2,000 faithful. Father Charlton was named Superior, and before long there was a community of twelve fathers, as well as the proper complement of lay brothers, in residence. The students from Perth, with their professors, have been transferred to Erdington, and Perth has once more become the Novitiate, as was originally intended.

The eight houses of the English Province at present contain more than seventy fathers, about thirty students and novices, and nearly fifty lay brothers—*i.e.*, 150 in all.

(*b*) Ireland

The first introduction of the Redemptorists into Ireland was by the mission in St John's Cathedral, Limerick, in 1851. It was an almost direct consequence of this that they were invited to make a permanent settlement in this city. They began in Bank Place in 1853. Early in 1854 a suitable site was secured at the end of Henry Street, the fathers converted a row of cottages into a temporary residence, and a large chapel was opened on the 28th of May. The first Superior, Father De Buggenoms, was replaced by Father Bernard, who, besides being Superior, was also named Director of all the missions. In 1856 a regular Redemptorist house was commenced, Father Van Ryckevorsel having generously contributed a large portion of his fortune to cover the expense. In 1858 this was followed by the building of a large church. For this public subscriptions and private donations were solicited, and though the construction was interrupted in the course of the year, it was soon resumed, and in 1862 it was

solemnly dedicated to St Alphonsus, Father Plunkett being at that time Rector of the house.

With church and house complete, Limerick now became the busiest centre of missionary work the fathers in the British Isles possessed, while at home labours were also abundant. After a mission to men at the beginning of 1868, the Confraternity of the Holy Family for men was started, and rapidly took on a wonderful development, which has never since been interrupted. Father Bridgett was Rector at the time, and he and the celebrated preacher Father Harbison worked together to organise and guide it. It met every week, and then, the church being filled to overflowing, a second night had to be taken. Finally, in recent times, a third night every week is needed to afford space for the meeting of the junior or boys' division. Comprising as it now does some 8,000 members, the Limerick Holy Family is probably without rival in any part of the world, and continues to accomplish untold good among the men of the city and neighbourhood.

The growth of the labours of the fathers in Ireland seemed to call for the establishment of a second house in the country. After a great mission in Belfast, in 1872, a parish in that city was offered by the bishop. This, however, was declined, and in 1876 a commencement was made at Dundalk, a town about equidistant from Belfast and Dublin. Father Harbison was named Superior, and it was due to his reputation with the clergy and people, and his energy in collecting, that means were found to build a commodious religious house, to which was added, after some years, a remarkably fine church. Father Harbison remained Rector at Dundalk until his death, which occurred in 1888.

Meanwhile, as part of the English Province, the students and novices from Ireland were sent to England for their

probation and their studies. But in 1885 a Juvenate was begun in Limerick, which it was calculated formed the best centre to foster vocations for the yet undivided Province.

Still, the Institute was far from having reached its full development in Ireland. In 1894 it became evident that there would be before long a separate Irish Province, and already some of the steps necessary to prepare for this were taken. The Juvenate was divided in 1896, the English boys being removed to Bishop Eton, and negotiations were begun for a third foundation in the country. This was commenced at Clonard, Belfast, in 1896, with Father Griffith as the first Superior. This proved to be a house with exceptional opportunities for work. It was not a parish, but was surrounded by a large Catholic population, not too well supplied with facilities for church-going. A large monastery was first built with a temporary church, and then, when it became possible, a handsome and spacious permanent church was opened. It was frequented from the very first by a vast concourse of the faithful. The confessionals were almost besieged, a large number of Masses were celebrated for crowded congregations, and confraternities were set on foot to aid the devotion of the people.

At length, in 1898, the Irish Province was established with Father Boylan, later on Bishop of Kilmore, for first Provincial. As the Irish fathers and brothers were more numerous than the English, and as the Catholics in Australia are in the main of Irish descent, it was arranged that Australia should form part of the new Province, and the English fathers there were withdrawn, being replaced by others from Ireland.

In the following year a house was opened at Carrick-on-Shannon, but it did not prove suitable, and in 1901 was

closed. In lieu of it, and to provide a separate house of studies, the old Dominican establishment of Esker, near Athenry in Galway, which had passed to the diocese, was acquired in 1901, and prepared for the reception of the students. These had remained at Teignmouth for two years after the division of the Province, and when Teignmouth was closed were lodged for about a year in the Belfast house. This, however, could only be a temporary expedient, and in 1901 they were removed to Esker, which has grown and prospered steadily since then. Furthermore, in order to provide a *pied à terre* in the capital, and to accommodate those who have been studying for the Congregation in the National University, a house has been taken in the Orwell Road, Rathgar, Dublin, which has no public church and only a small number in community, but which all the same is useful for the above-mentioned purposes.

The work done by the Irish fathers in Australia has been, in the main, missionary preaching to Catholics of their own kith and kin. But scarcely was the Province established when a foreign mission was assigned to it, calculated to tax its zeal to the utmost. This was the foundation made in 1906 in the Philippine Islands. After going out alone to spy the land, with almost heroic courage, Father Boylan organised a band which received from the Bishop of Cebù charge of the Island of Opong, lying across the bay, opposite to the episcopal city. It has well over 10,000 Catholic inhabitants, and hence requires a considerable amount of pastoral care. This the fathers have bestowed upon it now for the space of over twenty years. But as soon as their numbers allowed, the community began to exercise their primary vocation of preaching missions, and this with signal success. The hearing of general confessions by the thousand, the baptism of children by the

hundred, the revalidation of almost innumerable marriages; these have been but a few of the benefits they have been able to secure for a people almost without priests or spiritual assistance. In 1913 a second house was established in the suburbs of Manila. The circumstances in these islands are emphatically those in which the harvest is great and the labourers few. There seems hardly any limit to the possible growth of the work, given a sufficient number of missioners.

In all, the Irish Province has thirteen houses: five in Ireland, five in Australia, one in New Zealand, and two in the Philippines. The roll of members of the Province comprises about 120 fathers, fifty students and novices, and some seventy lay brothers—*i.e.*, 240 or 250 in all.

In the course of the intervening years three members of the Irish Province have been raised by the Holy See to the episcopal dignity. In 1907, Father Andrew Boylan, who had guided the fortunes of the Redemptorists in Ireland with great success for nine years, was appointed Bishop of Kilmore, and governed that diocese for three years till his death in 1910. Then, in 1916, Father Bernard Hackett, after years of zealous labour for souls at Limerick and elsewhere, was called to fill the see of Waterford, over which he still presides. Father Clune, one of the foremost missioners of the Congregation in Australia, was named Bishop of Perth, Western Australia in 1910. This diocese was raised to metropolitan rank in 1913.

(*c*) Australia

The invitation for the Redemptorists to settle in Australia came first from the Bishop of Maitland, Dr. Murray, who offered charge of the Singleton district until such time as the fathers could find a place to build a monastery suitable

to their aims and their rule. Early in 1882 a colony was sent out, including Father Edmund Vaughan as Superior, Fathers O'Farrell, Hegarty, and Halson, and two lay brothers. The fathers took charge of Singleton, and also at once began to give a series of missions which were blessed with extraordinary success. This position of affairs lasted for some five years, when, their numbers having been doubled, they were able to found, in 1887, a permanent religious house at Waratah, near Newcastle, N.S.W., and Singleton was handed back to the bishop. In the following year Dr. Moore, Bishop of Ballarat, invited the fathers into his diocese in Victoria, and, the invitation being accepted, a second Australian foundation was made at Wendouree, Ballarat, in 1888, Father O'Farrell being named Superior. The distances to be travelled by the fathers in passing from place to place on their apostolic journeys, combined with other hardships, made these Australian missions exceptionally laborious. They indirectly pointed to the need of multiplying houses over the wide area where the Catholics are to be found. By this time Father O'Farrell hadacquired a great reputation as a preacher in the colonies, and in 1898, when on the creation of the Irish Province the Australian houses were attached to it, he was made Vice-Provincial.

Meanwhile, the fathers had extended their missionary labours to New Zealand, at first going there periodically from Australia to give a series of missions. A permanent foundation was gained by the establishment of the house of St Gerard's at Wellington in 1905. Further houses were founded at Perth, Western Australia, in 1899, in 1917 at Galong in Victoria, where they accepted an estate which had been left for a religious foundation by a pious benefactor, and lastly at Brisbane in 1920. Father O'Farrell, who had been repeatedly proposed for an episcopal see

in Australia, returned to Ireland before his death, Father Bannon and Father Gleeson in turn succeeding him in charge of the Australian houses. The Vice-Province has its own Novitiate at Ballarat, and Juvenate at Galong, but after profession the students are sent to make their studies in Ireland. However, another foundation has just been made at Sydney, and it is proposed to move the Juvenists thither. The novices being left in Ballarat, it will thus be possible to devote Galong to the purposes of a house of studies. In short, everything is gradually being prepared for the erection of a separate Australian Province. The seven Australasian houses have between thirty and forty fathers, besides lay brothers, students, and novices.[1]

[1] Further details concerning the work of the Redemptorists in Australia may be found in *The Redemptorists: Their Life and Work*, by R. F. Mageean, C.SS.R. (Sydney, 1922).

III

THE PRESENT STATE OF THE INSTITUTE

HAVING now sketched in more or less of a continuous narrative the history of the Redemptorists from their foundation up to the actual times in which we are living, it remains to give by way of summary some account of the position of the Congregation in general at the present time. There has been on the whole steady growth, though, of course, this growth has not been uniform either as to time or place. In common with most of the religious orders, the drain upon the resources of nearly all the lands of Europe both in means and men caused by the Great War has to some extent checked its advance. But, as in so many other cases, God has brought good out of evil, and in some places results have been brought to pass through the very clash of political change which, humanly speaking, would not have been possible without it. There are now twenty Provinces, having attached to them nearly as many Vice-Provinces or foreign missions. Thus we find in all about 280 houses, including those recently founded.[1] These contain nearly 5,000 subjects, about half of whom are priests, the other half comprising students, novices, and lay brothers.

An ever-increasing proportion of both houses and members is to be found in the New World, or in the foreign missions which have been noticed in turn in the preceding

[1] The catalogue of the year 1921 gave a total of 279 houses, containing 2,462 fathers, 643 professed students, 171 clerical novices, 1,261 professed lay brothers, and 91 lay novices—*i.e.*, in all, 4,628 members.

narrative. Finally, a few words will be said as to the members of the Institute who have died with a reputation for remarkable sanctity, the pilgrimages served, the literary labours to which the Redemptorist Fathers have devoted themselves, as well as the Order of the Redemptoristine nuns so closely connected with the Congregation.

REDEMPTORISTS WITH FAME OF HOLINESS

True as it no doubt is that God is especially wonderful in his hidden saints, yet he just as surely wishes to bring forward the virtues of others, and set them as on a candlestick to teach and edify. And it has been with the Congregation as with the Church in general. It has had its examples of shining merit exhibited before the world, and acknowledged by the highest authority as out of the ordinary, and, in fact, heroic.

Hence there must be place in this little sketch for some short account of these, if the picture is to be in due proportion. The beatification of St Alphonsus took place in 1816, and his canonisation on Trinity Sunday, the 31st of May, 1839. For many years he remained the only Redemptorist raised to the altar, and the last or most modern Saint of the Universal Church.

The biographies of St Alphonsus are numerous, the first place being held by the Acts of his beatification, canonisation, and doctorate. The Life written by Tannoja, his disciple and contemporary, almost challenges comparison with the immortal work of Boswell. Among later Lives we may mention that in French by Cardinal Villecourt, the eloquent French Life by Father Berthe, since translated into English by Father Harold Castle, with many notes and corrections, and the scholarly and critical Biography of Father Dilgskron in German. Cardinal Capecelatro's

polished Italian Biography gives much local colour, and every few years gives rise to a new rendering of his life story in one form or another. The latest of these is an artistic sketch by Father Pichler (Ratisbon, 1922).

But other causes were introduced before the Sacred Congregation of Rites. A devoted Postulator was chosen to promote these causes in the person of Father Claudius Benedetti, and the first result was the beatification of Father Clement Hofbauer in 1889. Before the final decree which declared Clement a Saint was published, the holy lay brother Gerard Majella, had been beatified by Leo XIII in 1893, and canonised by Pius X in 1904. Then, after another five years, came the canonisation of Blessed Clement Hofbauer in 1909. The career of St Clement Hofbauer is so interwoven with the general Redemptorist annals that it is superfluous to dwell upon it here. His Life has been written by Father Haringer, and then again in turn by Father Dilgskron, Father Innerkofler, and Father Hofer. All these Lives are in German. There is an elegant French Life by Father Dumortier, and an English one by Father Vassall-Phillips. Those of Father Haringer and Father Dilgskron have been translated into English.

St Gerard Majella was a contemporary of his Holy Founder. He had been received into the Congregation in 1749 at the age of twenty-three, and another six years completed his marvellous life of virtue and suffering. He was professed in 1752, and died at Ciorani in 1755. The whole career was one tissue of heroic acts of virtue, attested and illumined by miracles. It would be hard to find among modern saints one better entitled to the appellation of the *Wonder-Worker*. Hence it is not to be wondered at that devotion to him has spread far and wide among the faithful. Father Tannoja wrote a short Biography in Italian, and Father Benedetti a far more extended one

on the occasion of his beatification. There are French Lives by Fathers Dumortier and Kuntz and Father Saint Omer. Father Vassall-Phillips has written an English one.

With regard to the three holy men just mentioned the case is finished, and the judgement of the Church has been pronounced. With respect to any others for whom it is hoped to win a similar judgement it would be, of course, wrong to anticipate it. Yet it will not be without interest to enumerate those whose lives have been such that the case for their canonisation has been, or is about to be, submitted to the Sacred Congregation of Rites. They are the following:

1. *Venerable Father Cæsar Sportelli* was the first companion of St Alphonsus, and almost equally high with him in the esteem of Mgr. Falcoja. His virtues were so remarkable that he was able in the course of his missionary labours to win all hearts from sin to a virtuous life. After his death, which occurred in 1750, his body was found, when the tomb was opened, free from corruption. His cause was introduced, but then an unforeseen obstacle appeared. It has so far been impossible in recent times to find his tomb, and therefore to identify his remains. But the hope has not been abandoned of one day rendering him the honour due to the Saints. There are Lives by Father Landi and by Father Di Coste.

2. *Venerable Father Januarius Sarnelli*, who had been the Holy Founder's friend even when he was a layman, was not long after Sportelli in following him into the Redemptorist house. But, with due consent of St Alphonsus, he spent his life for the most part at Naples, where he exercised a true apostolate in favour of all classes of the faithful, and more especially of sinners and the fallen. He also wrote many volumes of ascetical works, burning with love of God and of souls. These works have been published

repeatedly, and in recent times a collected uniform edition has been brought out in eighteen volumes. He died at Naples, aged forty-two, in the year 1744, and is buried in the Redemptorist church in that city. He was declared Venerable by the Sacred Congregation in 1874. There is an excellent French Life by Father Dumortier, and a short one in English in the Oratorian Series of *The Lives of the Saints*, translated from the Italian of St Alphonsus himself.

3. *Venerable Father Paul Cafaro* (1707–1753) was a priest of the diocese of Cava, of which he was a native. After working as a secular missioner for some years, he was made parish priest of St Pietro di Cava. During the mission at St Lucia in 1741 he asked St Alphonsus to receive him into his Congregation. After his profession he became the confessor of St Alphonsus. He was made Novice Master, and later on Rector of Iliceto. He sacrificed himself with the greatest zeal, in spite of his poor health, in the labours of the missions, and died worn out by his austerities and labours in 1753, at Caposele. His Life was written first by St Alphonsus himself, and then an elegant French Life was published by Father Dumortier. Leave for the introduction of the cause of his beatification has been given.

4. *Venerable Brother Dominic Blasucci* was the ideal clerical student of the early days of the Institute. Born in 1732 at Terra di Ruvo, he entered the Novitiate in 1750, and was professed in the following year. He led a life in the House of Studies which was graced by heroic virtue, and became a shining example of sanctity to his companions. The year 1753 had not come to an end before he was struck down with consumption, and died a most holy death. His Life was written by Father Tannoja. Father Dumortier translated this into French with many additions. Leave has been given by the Sacred Congregation of Rites to introduce the cause of his beatification.

5. *Venerable Amand Joseph Passerat* was born at Joinville in Champagne in 1772, and joined the Congregation under St Clement at Warsaw in 1796. The years that intervened between that date and St Clement's death in 1820 saw him gradually become the latter's chief helper both in his apostolic enterprises, and also in the no less important work of training the members in piety and in the true spirit of their vocation. His own life was a model of the most striking virtue. At St Clement's death he was chosen to succeed him, and ruled the Transalpine portion of the Institute for twenty-eight years (1820–1848). Driven from Vienna by the Revolution, he resigned the office of Vicar-General, and passed the last decade of his life in seclusion at Tournai, where he died a most holy death in 1858. Father De Surmont wrote an account of his earlier years (1893), and a complete Life on a smaller scale was then brought out by Father Girouille. There is another by Father Genoud (1903). The introduction of the cause of his beatification was approved by Leo XIII on the 13th of May, 1901.

6. *Venerable John Nepomucene Neumann* (1811–1860) was born at Prachatitz in Bohemia, and while pursuing his studies as a seminarian he was inspired with the wish to devote himself to the American mission. He was ordained by Archbishop Dubois of New York in 1836, and laboured as a secular priest for four years in the most difficult missions of that still wide-spreading diocese. In 1840 he joined the Redemptorist Fathers, being the first to be professed in the United States. He filled various offices in the Congregation, laboured unceasingly for the people, and built the Church of St Philomena at Pittsburg. In 1846 he was made Vice-Provincial, and in 1852 received the formal command from Pius IX to accept the episcopal see of Philadelphia, thus becoming the fourth bishop of that

city. While leading a life of the most exalted piety, he was able to accomplish many works of outstanding importance for the good of his flock. He founded nearly one hundred parochial schools. He built a cathedral for his diocese, as well as fifty churches. He published two *Catechisms of the Christian Doctrine*, which received the approbation of the Council of Baltimore. He died in 1860, and his remains lie in the Redemptorist Church of St Peter, Philadelphia. His Life was written in German by Father Berger, and afterwards translated into English. A more detailed Life by Father Mullaney is on the verge of publication in America. Leave for the introduction of his cause was given in 1896, and the Decree on the heroicity of his virtues was read on the 11th of December, 1921, in the presence of Benedict XV, who on that occasion pronounced an eloquent discourse in his honour.

7. *Venerable Peter Donders* (1809–1887) was born at Tilburg in Holland on the 27th October, 1809. From his early youth he wished to be a priest, but had to begin life as a worker in a factory. Later on a benefactor gave him the means to pursue his clerical studies. The reading of the Annals of the Propagation of the Faith determined his missionary vocation. He volunteered for Dutch Guiana, was ordained, and in 1842 began his long career of apostolic work among the natives. In 1855 he devoted himself specially to the care of the lepers. When the Redemptorists received charge of the colony in 1865 he joined the Institute, and after his novitiate went back to twenty years' more labour among his beloved lepers, to whom he sacrificed his health and his life. He died in 1887, and so great was his reputation for holiness that depositions were taken in Surinam with a view to his canonisation. On the 14th of May, 1913, leave was given by Pius X to the Sacred Congregation of Rites for the intro-

duction of his cause. His Life was written in French by Father Looyaard, and in Dutch by Father Govers in 1915.

8. *Venerable Francis Xavier Seelos.*—Born in Bavaria in 1819, he entered the Congregation of the Most Holy Redeemer, offering himself for the American mission. He was ordained priest in 1844, and was stationed in turn at Baltimore, Pittsburg, Detroit, and New Orleans. In all these places he laboured with wonderful success for the good of souls, showing meanwhile a bright example of piety and virtue in his own life. He was proposed as bishop for the vacant see of Pittsburg, but declined the honour. At New Orleans he was attacked by yellow fever, and died an edifying death in 1867. Father Limmer wrote his Life in German in 1887. The cause of his beatification was introduced.

9. *Venerable Michael Di Netta* (1788–1849).—Born at Vallata, a small town in the kingdom of Naples, he manifested in his youth a great inclination to piety. While at the seminary he felt the wish to join the Redemptorists, but as the Neapolitan government at that time had forbidden the admission of any more novices, he had to pass into the Papal States. Here he was received indeed and made his vows, but for family reasons had to return to his home. He entered the Novitiate a second time at Ciorani in 1808, again was professed, and having completed his studies was ordained priest in 1811. He now devoted himself with all his strength to the missionary life. To these labours he consecrated more than thirty years, his indefatigable preaching of missions, the scene of which lay for the most part in the Province of Calabria, being only interrupted for a brief period by his being appointed Novice Master. He earned the title in popular esteem of *Apostle of Calabria.* Worn out with his exertions and his austerities, he died the death of a saint at Tropea on

the 3rd of December, 1849. His reputation for holiness, increased by the miraculous favours ascribed to his intercession, led to the ordinary processes of inquiry into his life and virtues being undertaken. On the 22nd of June, 1910, Pius X gave leave for the introduction of the cause of his beatification before the Sacred Congregation of Rites.

10. *Venerable Emmanuel Ribera* (1811–1874).—He was born at Amalfi, and early showed signs of remarkable piety. He entered the seminary of his native diocese, and while there, through reading the works of St Alphonsus conceived the desire of joining his Institute. Being accepted by the Rector Major, he went through his studies, and was ordained priest in 1835. He spent nearly forty years in the Neapolitan Province, distinguishing himself by his exalted virtues and by his zeal for souls, shown in ministering to the sick and in assiduously labouring in the confessional. He was the chosen counsellor of those in doubt and distress. He died of cholera in Naples on the 10th of November, 1874. So great was his reputation for sanctity that after the ordinary inquiries had been duly undertaken, leave was given for the introduction of his cause on the 8th of May, 1912. We owe Lives of Father Ribera and Father Di Netta to Father Di Coste, Consultor General of the Redemptorists.

11. *Venerable John Baptist Stoeger* (1810–1888).—A native of Enzerfeld, in Lower Austria, after a youth of remarkable piety, he was received into the Congregation by Venerable Father Passerat at Vienna in 1836 as a lay brother; he made his vows in 1840. For forty-six years he laboured with humble assiduity in the offices of cook, baker, gardener, and sacristan, and succeeded admirably in uniting with these external labours the deepest spirit of prayer, trying to realise in his own life his maxim: "We ought to labour as if we were to live on earth for ever;

and we ought to pray as if we were to die to-day." He died in the odour of sanctity at Eggenburg on the 3rd of November, 1883. His fame for sanctity and the answers to prayer attributed to him led to the usual processes of inquiry into his virtues. On the 22nd of December, 1915, Benedict XV signed the Decree for the introduction of his cause. Father Polifka has written his Life in German (Vienna, 1912).

12. *Venerable Alfred Pampalon* (1867–1896).—He was a native of Canada, being born at Levis, near Quebec. He became a pupil at an early age in the Redemptorist preparatory college of St Anne de Beaupré. After finishing his course there, he was sent to St Trond, in Belgium, for his novitiate, and, after taking his vows in 1887, passed to Beauplateau for his sacerdotal studies. Here he was ordained priest in 1892, and in the following year was sent to Mons, where he began to exercise his priestly ministry. In 1894 unmistakable signs of consumption declared themselves, and by the doctor's advice he was sent home to Canada to enjoy his native air. Reaching Beaupré, in 1895, he tried to exercise his ministry for a while, but his disease made rapid progress and he had to retire from the field. He, nevertheless, employed the time that remained to him in prayer, reading, writing, and meditation. He died a saintly death on the 30th of September, 1896. When the Diocesan Processes with regard to his virtues and the favours set down to his intercession were complete, they were sent to Rome. On the 22nd of February, 1922, Pius XI signed the Decree for the introduction of his cause. There is a Life by his brother published at St Louis in 1907, and another by Marchal in 1915.

THE APOSTOLATE OF THE PEN

The Redemptorist, almost alone among the religious clergy of the Church, has this characteristic feature in his general view of his Institute, that the same holy man who was his Founder is also his chief teacher or Doctor as well. In most of the greater orders at least, these two positions are not held by the same saint. It would seem that this double position which belongs to St Alphonsus gives a point to the pursuit of the Apostolate of the Pen among the fathers, and also suggests, at least in outline, the method and objects of that apostolate. The literary work of St Alphonsus bears upon it certain well-defined marks which point out the road to those disposed to follow in his footsteps. The following salient notes can hardly fail to strike one in the Holy Doctor's writings:

(*a*) That he always aimed directly at the salvation of souls.

(*b*) That he ever set forth his meaning in the most concise way without syllogistic or rhetorical development.

(*c*) That he preferred, where possible, the vernacular tongue.

(*d*) That he only began to write on a large scale when strength failed for the physical labours of preaching and giving missions.

This is not the place to give an extended list of the works of St Alphonsus. They form part of the literary treasure of the Universal Church, of which he has been declared a Doctor, and the full tale of them may be found in his Life. Most of them have been many times reprinted, as the diffusion of them among the faithful has been regarded as a sacred charge by his sons. The authoritative edition of the *Moral Theology* is that brought out in Rome by Father

Leonard Gaudé in four volumes (1905–1912). This is acknowledged to be an excellent piece of theological editing, carried through with such thoroughgoing industry that it seems to have cost the editor his health and even his life.

Translations, more or less complete, of the works of St Alphonsus have been made in all the chief European languages. Since most of the theological works were written in Italian and not in Latin, it was deemed a point of honour to make a translation, as classic as it could be done, into the official tongue of the Roman Church. This work was carried through with regard to the *Dogmatic Works* by Father Aloysius Walter (2 vols., 4to., Rome, 1903), who also put into Latin the ascetic work on *The Love of Jesus Christ*. The French translation was done in Belgium by Fathers Dujardin and Jacques. Father Eugene Pladys, in France, undertook an independent translation later on, paying more attention to the exigencies of French literary style, but he did not live to finish it. The German translation is from the pen of Father Hugues, a convert from Hamburg, familiar with the best German models. The first attempt to translate any large portions of the Saint's writings into English was due to the zeal and industry of Dr. Nicholas Callan, one of the Professors at Maynooth, in Ireland. The fathers in England entrusted the editorship of a new translation to Father Coffin, and about six volumes appeared at short intervals, but the work was not carried any further then. At length Father Grimm, in the United States, was given the commission to bring out, in 1887 or thereabouts, the so-called Centenary Edition. He used for this Father Coffin's translation as well as those of Dr. Callan, Father Vaughan, Father Livius, and others, and added to them. The result was a large edition in twenty-four volumes. There also is a pretty complete

Dutch translation. The Spanish and Polish fathers have also worked at translations in their native language. Furthermore, it is well known that some of the more popular ascetic works have been rendered into all the more important tongues of the world. In this way the teaching of the Holy Doctor has been rendered world-wide, reaching hundreds of thousands of readers whom neither his personal presence nor the preaching of his sons would ever reach.

Both the predominant place held among the works of St Alphonsus by his *Moral Theology*, and the large space filled in the life of Redemptorist missioners by the work of the confessional, have combined to point out the cultivation of that branch of ecclesiastical science as especially suitable for the Redemptorist writers. And we find, as a matter of fact, that this has been so. Not to speak of the labour spent by such moralists as Fathers Heilig, Haringer, and Gaudé on the text of the Holy Founder's books, independent works on the same subject have been published from the earliest years of the Institute. Thus we have Father Panzuti in Italy as early as 1824. In Germany also a very short compendium was published by Father Schmidt in 1847. Father Konings took the text of Father Gury, S.J., bodily over, and, modifying it where he thought it necessary, whether to put it into harmony with the system of St Alphonsus or to make it practical for American use, published his *Moral Theology* in the United States in 1874. Meanwhile Father Joseph Aertnys, after teaching Moral Theology for many years at Wittem, utilised his unrivalled knowledge of his Holy Founder's work to compose a short and useful compendium which has been often reprinted. The last edition is very carefully brought up to date by Father Damen, Director of the Schola Major at Rome. The theses defended in favour of the Doctorate of St Alphonsus formed the foundation of a two-volume *Moral*

Theology published by Father Marc at Rome in 1885, and since re-edited in turn by Father Kannengiesser and Father Gestermann. Father Wouters, at Wittem, has also written a course of the same science, and essays on the system of St Alphonsus have been published by Fathers Ter Haar, De Caigny, Wouters, Jansen, and others. Courses of Pastoral Theology have been brought out by Father Michael Benger in Germany, and by Father De Surmont in France.

If we now pass on from Moral to other branches of Theological Science we find the following works worthy of notice, but of course this does not claim to be in any sense an exhaustive list. There is a course of *Dogmatic Theology* by Father Joseph Hermann in three volumes. This has passed through several editions. Father Ernest Dubois, of the Belgian Province, devoted a great part of his life to the composition of an encyclopædic work on *Divine Exemplarism*, on the Traces of the Doctrine of the Trinity in Creation, which was published (in four volumes, 4to.) in 1899–1900. Dissertations on special points of Dogmatic Theology have been brought out by Fathers Van Rossum, Godts, Roesler, and Ryder.

Father Simon, of the Spanish Province, has published a regular course of *Introduction to the Holy Scripture*. Father Peskja, of the Bohemian Province, has written a course of *Canon Law*. Various books on the Rubrics have been brought out by Father Aertnys in Holland, Father Schober in Germany, and Fathers Putzer and Wuest in America.

History has claimed the attention of Father Alexander di Meo (*Annals of the Kingdom of Naples*), Archbishop De Risio (*History of the Congregation of the Most Holy Redeemer*), De Meulemeester (*Summary of the History of the C.SS.R.*), Kronenburg (*Devotion to the Blessed Virgin Mary in the Netherlands*—a most exhaustive and elaborate work in

several volumes), Bridgett (*History of Holy Eucharist in Great Britain* and *Dowry of Mary*), Schmiderer (*Short Latin History of the Church*), Douglas (*The Holy Redeemer and His Church*), Stebbing (*Story of the Church* and *Church in England*).

Besides these, a great number of local histories, some in pamphlet form and others reaching the proportions of a book, have been brought out by the fathers in various languages.

To Biography a considerable proportion of the literary activity of the Redemptorists has been devoted. Many of these works which treat of the career of members of the Redemptorist Institute have been mentioned above. With regard to biographies of personages unconnected with the Congregation, the following will serve at least as examples: Father Berthe, in France, besides his eloquent Life of St Alphonsus, wrote the Life of *Garcia Moreno;* Father Bridgett has written standard Lives of *Blessed John Fisher* and *Blessed Thomas More.* Father Barry has published Lives of *Blessed Margaret Mary* and of *Count Arthur Moore;* Father Roesler has written that of *Blessed John Dominici.*

The many volumes of Catechetical Instruction compiled by Father Michael Müller, of the Baltimore Province, have been published in a uniform edition and have obtained a large sale. Moreover, we owe a large number of translations from the French, both ascetical and dogmatic, to the indefatigable pen of Father Ferreol Girardey, of the St Louis Province.

The collected works of Cardinal Dechamps, C.SS.R., seemed of such importance as to be reprinted in a uniform edition of seventeen volumes. The same is to be said of the miscellaneous writings of Father De Surmont, of the French Province (fourteen volumes).

There are excellent *Retreats* by Fathers Bouchage, Boumans, Smetana, Hamerle, De Surmont, and others. Courses of Sermons have been printed by Fathers Wissel, Hamerle, Marin, and MacMullan.

Apologetic and controversial theology has been enriched by the writings of Fathers Bridgett (*Ritual of the New Testament*), Livius (*St Peter: his Name and office, Blessed Virgin Mary in the Fathers of the First Centuries*), Vassall-Phillips (*Mustard Seed* and *Catholic Christianity*), Geiermann (*A Manual of Theology for the Laity*, 1906). The literature of Devotion to the Blessed Virgin Mary has always been a favourite field for the fathers. Witness St Omer (*Our Lady of Perpetual Succour*), Vassall-Phillips (*Mother of Christ*), Ven. Sarnelli (*The Greatness of Mary*), and many others. But we must renew the protest that there is no attempt here to give an exhaustive list of books, but merely to mention some as specimens, specially selecting those which are most likely to appeal to those who speak the English language.

Moreover, there is scarcely any province which does not control and publish more than one periodical to which the fathers contribute articles, some of which are afterwards collected and published in book form. Without attempting to be exhaustive, we may cite as examples of this periodical literature *La Sainte Famille* in France, *La Voix du Rèdempteur* in Belgium, the *Volksmissionaris* in Holland, and the *Liguorian* in the United States.

THE REDEMPTORISTINES

The history of the Order of Nuns known as that of the Most Holy Redeemer, or Redemptoristines, is closely connected, as even the name would imply, with that of the Redemptorist fathers. In common with them they have

as Founder the Holy Doctor St Alphonsus, and are recognised by the Church in the Divine Office as his spiritual daughters. They form the Order of the Most Holy Redeemer, as the Institute of men forms the Congregation under the same name. Just as the fathers subjoin to their signature C.SS.R., so do the nuns write O.SS.R., which gives a similarity with a difference sufficient to mark out the position of the two Institutes.

The early stages of the growth of the Order have been already related in speaking of St Alphonsus, inasmuch as his vocation was inextricably bound up with their foundation. It remains to give a short sketch of their subsequent history. We know that the Holy Founder, during the entire year after his first gathering of his companions round him, which he spent at Scala, did not fail to extend his care to his beloved daughters. Moreover, after he left Scala for Villa, he returned, at least in 1735, to preach them a Retreat. It is possible that they had the same happiness other years as well.

From 1738 to 1741 the Rule was given up at Scala on account of the opposition headed by the old superior, and probably backed by the bishop of the diocese. All copies of it were burnt except one, which Sisters M. Raphael and Angela managed to hide. After the death of Mgr. Santoro, in 1741, the Redemptoristine Rule was restored. Soon after the approbation given to the Redemptorist Congregation by the Holy See was received, efforts were made to obtain a similar approval for the nuns. The Order was sealed with the Roman approbation on the 8th of June, 1750. As to the Constitutions written by Falcoja in collaboration with St Alphonsus, these met with the formal approval of the Bishop of Scala in 1762. In that same year St Alphonsus became Bishop of St Agatha. He soon conceived the desire to found a Redemptoristine house in his

episcopal city, knowing so well how the life of prayer and mortification led by a pious and cloistered community such as theirs works wonders for the conversion and sanctification of the faithful. In 1766 four religious left Scala to make this new foundation. They were cordially welcomed by the holy bishop, who could not do enough by his assistance and encouragement to show his joy in the fulfilment of his wishes.

The Redemptoristine Rule, which was due to the careful collaboration of Bishop Falcoja and of St Alphonsus, has for its main object the imitation of the life and virtues of our Redeemer. In this it agrees with the Rule of the Redemptorist Fathers, only the imitation is to be practised in a different way. The fathers have to try and copy the example of the Divine Shepherd spending his strength and even his life for the salvation of the lost sheep; and hence, though their labours must be firmly based on the interior life, yet they are, after all, an Institute of working priests, busily occupied in the salvation of souls. The nuns, on the other hand, have to follow our Lord's hidden life. They have to sanctify themselves in the seclusion of the cloister entirely occupied in prayer and exercises of piety. It is not meant that they should be indifferent to work for the souls of others; far from it. They were intended to be full of zeal for apostolic labours; only that their part in it was not to be in preaching and teaching, but in using the more powerful means of intercessory prayer. So much was this prized by their Holy Founder that it is acknowledged to be one of the chief reasons for their existence. The fathers count on the prayers of the sisters to fructify their missions and other external labours. As an example of this we may mention that the house in Clapham reckons as one of the main reasons of its foundation the promotion of prayer for the conversion of England.

The routine of their daily life is filled in to further as much as possible the great idea on which their Institute is based. There is the daily Mass and Communion in a chapel open to the faithful, as they require all their chapels to be. There is the public recitation of the Divine Office. There are the three daily meditations, the three hours' silence in the afternoon, the twofold examen of conscience, the spiritual reading, the numerous prayers prescribed for the community to recite for the needs of the Church and the conversion of sinners; all these things show how completely their life is one of prayer and intercession for those outside who pray not at all, or pray too little. Moreover, their life is one of sacrifice as well. There is an Apostolate of Suffering as well as an Apostolate of Prayer, and the mortifications, such as the Friday fast, the abstinence, the early rising, the austere cell, are offered for souls and especially for sinners.

The habit is a red gown with a blue scapular over it, and in choir a blue cloak. An oval medallion is borne on the scapular, representing the Most Holy Redeemer. The Rosary hangs from their girdle. A white veil is worn by the Novices, but at Profession the black veil is put over this, the scapular is put on, and a golden ring, with the words engraved on it, "Ego te sponsabo," is placed on the finger. These characteristic articles form an impressive and at the same time modest and dignified religious costume.

It was to Scala that the Venerable Father Passerat sent his two penitents, the Countess Welsersheimb and Eugenie Dijon, that they might learn at its source the Redemptoristine Rule and life and reproduce it at Vienna. For eight years there had lived in community a number of pious souls, of whom these two were the chief lights, under the direction of Father Passerat, who had done his best to prepare them for embracing the Redemptoristine life. On the return of the two ladies the new house was begun in 1831. They had

been given the habit by Cardinal Odescalchi in Rome, receiving the names of Mary Anne Joseph of the Resurrection and Mary Alphonsa of the Will of God. They found on their arrival at Vienna that those whom they had left behind had been clothed in their absence by the Bishop Auxiliary, and hence all was ready to begin the new community. Sister Mary Anne Joseph had been married before she entered upon the religious life, and one of her daughters, Sister Mary Victoria, followed her into the cloister. Once the Vienna house had been established, it entered on the exercises of its new life with the greatest fervour and exactitude. The house subsisted, shining as a bright example of religious virtue until the Revolution of 1848, when the convent was suppressed and its inhabitants scattered. In 1853 the sisters were able to return to their home, and ever since the Vienna house has gone on its round of worship and piety.

The house at *Stein* in Lower Austria, an affiliation from Vienna, suffered in 1848 somewhat in the same way as its mother house, but was sooner (1851) put on its feet again. However, in 1854 it was transferred to *Gars*, where the fathers already possessed a flourishing establishment.

Sister Mary Alphonsa left Vienna in 1841 to found the convent at *Bruges* in Belgium. This foundation was a suitable counterpart to the houses which had been begun in the same country during the preceding year by the fathers. For some time one or two fathers also resided at Bruges, but this arrangement proved unsuitable, and did not last beyond the year 1850.

However, the Bruges convent continued to flourish, and was able in its turn to send forth more than one colony from its midst to other places. After a temporary sojourn in Brussels a new community became solidly established at *Malines* in 1858, and at *Louvain* in 1874. In its turn the house at Malines sent a colony into France, which found

a home at *Saint Amand les Eaux* in 1875, but in consequence of the troubles which later on reached the French religious this community, in 1903, removed to *Rein*, near Tournai. Another band from Malines passed to *Grenoble* in 1878, and yet another to *Soignies* in the same year.

After the Austrian Revolution of 1848 it was judged better that the members of the Vienna community who were not natives should not attempt to return to their old home. They therefore passed into the Rhineland, and a temporary house was found for them at *Galoppe*, near Wittem. Here they remained for some years, but in 1849 a convent in the same neighbourhood was built for them in exact accord with all the prescriptions of the Rule. This new foundation received the name of *Marienthal*. In 1853 some of the native Austrian sisters returned to Vienna; others began a new house at *Ried*, in the diocese of Linz.

In 1858 there seemed likelihood that, in consequence of a wave of anti-religious feeling which was passing over the land, the monastery of Bruges was in danger. To provide against the future a property was bought at *Velp*, in Guelderland, which became an independent foundation. In the following year (1859) another band left Bruges, under the leadership of Mother John of the Cross, to begin a convent at *Dublin*. Aided by generous benefactors, a handsome house with a beautiful chapel was built at Clonliffe Road, Drumcondra, and before long it was occupied by a numerous and fervent community. Dublin in its turn has sent forth a community to London, where, after a temporary commencement in Rectory Grove in 1897, a more commodious house was purchased in Clarence Road, *Clapham Park*, in 1900. There is a public chapel attached to the convent, which is much appreciated by the faithful who live in its vicinity.

The only further growth in Italy itself has been the house

at *Vibonati*, begun in 1838. Later foundations in other lands are those of Gagny (Versailles), removed to *Namur* in 1903; Armentières, also removed to *Maffles* (Belgium) in the same year; *Lauterach*, in the Tyrol (1904); *Madrid*, which meant the introduction of the Order into Spain, in 1904; *Sainte Anne de Beaupré*, hard by the pilgrimage to that Saint in Canada, in 1905; *Vassouras*, in the neighbourhood of Rio de Janeiro, Brazil, which was founded by a superior sent from Bruges in 1921. Meanwhile, a second Spanish foundation was made at *Pampeluna* in 1915.

Altogether, the Redemptoristines possess twenty-four houses, which are inhabited by about 700 religious. Cardinal Van Rossum, C.SS.R., has been appointed Protector of the Order, and has distinguished himself in a way which has earned their deep gratitude by codifying their Constitutions and by personally visiting and strengthening their foundations at St Anne de Beaupré and at Scala.

HOUSES OF RETREAT

A great impetus has been given in recent years to the pious work of providing Houses of Retreat on a large scale where the laity may retire to spend some time in seclusion, occupied in the exercises of piety proper to a period of recollection and the care of their souls. It is only fair to acknowledge the efforts made by the Jesuit Fathers to inaugurate such centres of solid piety and devotion; the scale on which they have done so is beyond all comparison great. But the Congregation of the Most Holy Redeemer has also found such work well within its scope, and has tried to take some part in it. In fact, in Holland two houses have been acquired for this exclusive purpose, the one at *Seppe*, where over 3,000 Retreatants stay in the course of the year, the other at *Amersfoort*, where a still greater number—viz.,

4,500—are annually received for these exercises. The Belgian fathers at *Roulers* have also undertaken on a large scale similar exercises. In Canada the spacious house at Sherbrooke is utilised for the same purpose. It has long been the custom to hold these exercises at Kinnoull, Perth, N.B., and at Limerick in Ireland. These are but examples of a form of missionary activity which seems destined to play a still larger part in the life of the Church in future years than it has in the past. It is difficult to exaggerate the solid good wrought in the lives of those who are so well inspired as to take part in any one of these devout exercises.

PILGRIMAGES

In many provinces the fathers have accepted charge of celebrated places of pilgrimage in honour of Our Lady or the Saints, serving the pilgrims' sanctuary, receiving the various bands of pious travellers when they arrive, preaching to them, hearing their confessions, and administering Holy Communion.

The celebrated sanctuary of Our Lady of Perpetual Succour in the church of St Alfonso in Rome, is not, strictly speaking, a pilgrimage, but in the devotion of the faithful to the miraculous picture, in the concourse which attends the services, and in the frequentation of the Sacraments which is there found, this devout centre presents many of the features of a pilgrims' church.

In the North of Italy, the fathers have accepted charge of the sanctuary of "Maria Santissima" at Oropa, near Biella, almost under the shadow of the Alps. This, after Loreto and Pompeii, is perhaps the sanctuary which attracts the greatest number of pilgrims of any in the land. There is also the shrine of Mater Domini at Caposele, and the Madonna del Paradiso at Mazzara in Sicily.

In Bohemia the Redemptorists have long had charge of the most renowned pilgrimage in the whole country—viz., that of Heiligenberg, which the Czechs prefer to call by its native name of Svatahora. Another shrine in the same land served by them is at Muttergottesberg, near Grulich.

To these we must add that of Our Lady at Bischenberg in Alsace; that of the Chapel in the Sand at Ruremonde in Holland; that of Tuchow in Poland; the shrine of St Christina the Wonderful at St Trond in Belgium; as well as the shrine of the Madonna at Espino in Spain. In the Philippines the church at Opong is widely renowned among the native faithful as Nuestra Señora della Regla.

Beyond the Western Ocean there is a sanctuary, which is not indeed sacred to the Madonna, but which may vie with any of them in the number of its pilgrims, and in the character of a national shrine which it has won. This is the Church of St Anne de Beaupré, situated on the left bank of the St Lawrence, some twenty miles below Quebec.

In South America we have the sanctuary of Nossa Senhora at Apparecida in Brazil, as well as the Mexican shrines at Cuernavaca and Puebla.

Of course, this list is by no means exhaustive, as nearly every frequented church of the Congregation has some favourite chapel to which the faithful flock in their needs to pour out their souls, as in a privileged spot, for the gaining of heavenly favours, but enough has been said to show that the fathers are taking an important part in reaping the fruits of salvation which sometimes spring from the devotion enkindled at the larger pious sanctuaries of the Catholic world.

FOREIGN MISSIONS

The first Foreign Mission definitely assigned to the Redemptorist Fathers was the Island of St Thomas in the West Indies (1858). This was soon followed by the accept-

ance of the spiritual charge of the Dutch colony of Surinam, or Dutch Guiana, which was taken over by the Dutch Province in the year 1866. Both these missions were organised in the usual way pursued by the Congregation de Propaganda Fide, the Vicar Apostolic being chosen from the ranks of the Institute to which the mission was entrusted.

A still more striking departure was the commencement of sharing in the great movement for the evangelisation of the Belgian Congo which received new life at the end of the last century. The Belgian fathers took charge of Matadi in 1899, and the mission has since developed into a Prefecture Apostolic. Beyond these missions in lands still chiefly heathen, the missions or Vice-Provinces attached to the various lands of continental Europe have nearly all of them opportunities from time to time to preach to the aboriginal inhabitants not yet converted to Christianity.

This is the case with the extensive enterprises of the Lyons Province on the South Pacific coast of South America, with those of the Paris Province, and of that of Strasbourg, further to the north on the same coast, and also, to some extent, with those of the Dutch and Germans in Brazil and Argentina. This also applies to the labours of the Irish fathers in the Philippine Islands, though there also the majority of the inhabitants are of the household of the Faith. In South Africa the English fathers, though surrounded by a population which is for the main part pagan, have not yet been able to inaugurate any systematic work for them, but have been limited to work among the white Christians.

The work undertaken by the Belgians for the Ruthenian Catholics, both in Galicia and in Canada, offers the unusual spectacle of an apostolate in favour of a people already united with the Church, yet irrevocably wedded to another rite and many customs at variance with those of the Western

Church. This work embraces great possibilities of future extension.

The Austrian fathers in Denmark are labouring among a population which is Lutheran in an overwhelming proportion, but they are slowly winning their way, making a certain number of conversions every year.

HOME MISSIONS

Some account has been already given above to show how predominating is the part which Home Missions take in the missionary activity of the Redemptorists. All that need be said by way of recapitulation is that probably there never was a time when the Congregation gave as many missions as now, or was able to extend the field in which these exercises are possible over so many countries of the world. Where, through a long familiarity with these apostolic works, something of the novelty has worn off, there is still solid work to be done, and then new parishes, and even new regions, are coming into the scope of the fathers' labours with time. For a striking instance of this, the Polish fathers were able in the year 1911 to conduct a long series of missions in all the chief towns of Siberia, as far as Vladivostok.

A special feature which our own day has developed is that of the General Mission—viz., a simultaneous course of exercises in all the churches of some city or large town. These missionary works sometimes take quite imposing proportions, employing over 100 missionaries, and evangelising at the same time hundreds of thousands of people. In England and Ireland hardly a year passes without one or more of these crusades, for so indeed we may call them, taking place, and often with lasting and far-reaching results for the Catholic population.

St Alphonsus prescribed from the beginning that in every mission special instructions should be given to the children of the place, but in more recent times his sons have gone a step further, and have organised a system of missions for children, distinct from those given to the adults. The most celebrated leader in this attractive but difficult work was Father John Furniss, one of the earliest native fathers of the English Province. Father Furniss died, worn out with his labours, after ten years of preaching these missions. But others have tried to follow in his footsteps, and these missions still remain one of the characteristics of the Redemptorist activities.

It is scarcely possible to give complete statistics for the whole world of the scale on which the Congregation is devoting itself to the Home Missions at the present time, so an example or two must suffice. In the United States the members of the two Provinces, in the year 1922, gave 676 missions, 96 renewals, and 483 retreats, either to priests, to nuns, or to the laity. In the course of these works the number of confessions heard was over 700,000, and 514 persons were received into the Church.

Another striking example is furnished by the record of the band of some twelve Irish fathers working in the Philippine Islands, where the one house of Opong gave in 1923 no fewer than 26 missions, in which they heard 85,638 confessions, put right 1,217 marriages, and received 806 people into the Church.

Such instances are eminently calculated to show that the missions are still increasingly in demand, and are producing ever greater results, as far as such spiritual work can be shown by numbers.

CONCLUSION

This short sketch has now traced the history of the Redemptorists from the small beginnings with which its Founder, St Alphonsus, started his enterprise in 1732, through an existence of nearly two hundred years. It has been a record of steady though chequered increase. The small handful who took the first vows had grown to 300 at the death of the Holy Founder. Another generation up to 1820 had not done more than to add another hundred or so to this total. But then more rapid progress was made, so that at the General Chapter of 1855 there were about 800 in the Transalpine Congregation and 400 in the Neapolitan one. Since that these two totals have been merged in one, and have twice doubled, reaching 2,500 in 1890, and approaching 5,000 at the present time. Probably next year the figure of 5,000 will be fully reached.

To the limited range of St Alphonsus' day has succeeded a vastly extended sphere of operations both geographically —for there is no quarter of the world, nay, there are but few countries where at least some Redemptorists are not to be found occupied in the labours of their vocation—but also in variety of work. The missions still hold their primacy of place, but to these have been added very numerous labours for the various Orders of nuns and the pastoral care of hundreds of thousands of souls, besides Foreign Missions, an Apostolate of the Press, work for the Roman Congregations of the Church, the visitation of religious houses, and other duties arising out of the local conditions in which the fathers find themselves.

What of the future ? Is it likely that there will be further extension either relative or absolute ? The answer would seem to depend on the possibility of continuing to unite two things: (*a*) Fidelity in adhering to the missionary spirit and

the traditions handed down from St Alphonsus and the early fathers; (*b*) a reasonable amount of flexibility in adapting the life and labours of the fathers to the changed requirements of what is in many respects a new world.

The lack of the former of these two conditions would lead to gradual deterioration and decay. The lack of the latter would crystallise the Congregation into a venerable monument of a bygone age.

But there is hope, after all, that, under the prudent guidance of successive superiors, and sheltered by the fostering care of the Holy See, whose obedient servants the Redemptorists ever strive to remain, the harmony between the two elements—the one conservative, the other progressive—may yet be maintained, and the Congregation retain its place among the Religious Institutes which make up one of the glories of the one Church of God, which alone of the earth's organisations cannot fail.

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